ऋग्वेद

RIG VEDA

VOLUME IV

Complete in Five Volumes

Mantras in Sanskrit
with English Translation and Transliteration

D.A.V. PUBLICATION DIVISION

Translated by
Swami Satya Prakash Saraswati
Satyakam Vidyalankar

RIG VEDA

(Volume IV)

ऋग्वेद

चतुर्थो भागः

RIG VEDA

Volume IV

[Book II, Hymns 1–43]
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ऋग्वेद

चतुर्थो भागः
[द्वितीयं मण्डलम्, सूक्तानि 1–43]
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English Translation of the Vedas

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

> *The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.*

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

> **वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त**
> **तद् वेदस्य वेदत्वम्।** (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)
>
> *The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.*

To meet the need of a modern, easy-to-understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less then one-fourth of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

Vishwa Nath
Vice President
DAV College Managing Committee

This Edition

It is a matter of satisfaction that the 2008 edition of the twenty-two volumes of the complete english translation of the four Vedas has been well received, its production values appreciated and its moderate and affordable price welcomed.

We now present its 2011 edition retaining all the qualities of the previous edition, but in a more compact and handy binding.

RIG VEDA

ऋग्वेद संहिता

द्वितीयं मण्डलम्

(१) प्रथमं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥ १ ॥ त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥
तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

1.

Tvám agne dyúbhis tvám āśuśukshánis tvám adbhyás tvám áśmanas pári | tvám vánebhyas tvám óshadhībhyas tvám nṛiṇām nṛipate jāyasc śúciḥ || 1 || távāgne hotrám táva potrám ṛitvíyam táva neshṭrám tvám agníd ṛitāyatáḥ | táva praśāstrám tvám adhvarīyasi brahmā́ cási gṛihápatis ca no dáme || 2 ||

ṚGVEDA SAMHITA

BOOK TWO

O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. 1

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. 2

त्वमग्ने इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥३॥
त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥४॥

tvám agna índro vrishabháh satám asi tvám vishnúr urugāyó namasyáh | tvám brahmá rayivíd brahmanas pate tvám vidhartah sacase púramdhyā || 3 || tvám agne rája váruno dhritávratas tvám mitró bhavasi dasmá ídyah | tvám aryamá sátpatir yásya sambhújam tvám áṃso vidáthe deva bhājayúh || 4 ||

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥५॥

tvám agne tvāshtā vidhaté suvíryam táva gnávo mitramahah sajātyám | tvám āshuhémā rarishe svāshvyam tvám narám shárdho asi purūvásuh || 5

॥१८॥ त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥६॥
त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

tvám agne rudró ásuro mahó divás tvám shárdho márutam prikshá ishishe | tvám vátair arunaír yāsi shamgayás tvám pushá vidhatáh pāsi nú tmána || 6 || tvám agne dravinodá aranikríte tvám devah savitá ratnadhá asi | tvám bhágo nripate vásva ishishe tvám pāyúr dáme yás te 'vidhat || 7 ||

O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praise-worthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7

त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥८॥
त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः ॥९॥

tvám agne dáma á vispátim vísas tvám rájānam suvidátram rinjate | tvám vísvāni svanīka patyase tvám sahásrāni satá dása práti || 8 | tvám agne pitáram ishtíbhir náras tvám bhrātráya sámyā tanūrúcam | tvám putró bhavasi yás té 'vidhat tvám sákhā susévah pāsy ādhrishah || 9 ||

त्वमग्न ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥१०॥

tvám agna ribhúr āké namasyás tvám vājasya kshumáto rāyá īshe | tvám ví bhāsy ánu dakshi dāváne tvám visikshur asi yajñám ātánih || 10 ||

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥
त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

tvám agne áditir deva dāsúshe tvám hótrā bhárati vardhase girá | tvám ílā satáhimāsi dákshase tvám vritrahá vasupate sárasvati || 11 || tvám agne súbhrita uttamám vayas táva spārhé várna á samdrísi sríyah | tvám vájah pratáranno brihánn asi tvám rayír bahuló visvátas prithúh || 12 ||

O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards. 8

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries. 9

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship. 10

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure an incarnation of divine speech and dispeller of darkness. 11

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side. 12

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥
त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम् ।
त्वया मर्तासः स्वदन्त आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः ॥१४॥
त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥
ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपमृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१६॥

tvám agna ādityása āsyàṃ tvám jihvám śúcayaś cakrire kave | tvám rātisháco adhvaréshu sasçire tvé devá havír adanty áhutam || 13 || tvé agne víśve amṛitāso adrúha ásá devá havír adanty áhutam | tváya mártāsaḥ svadanta āsutíṃ tvám gárbho virúdhaṃ jajñishe śúciḥ || 14 || tvám tán sáṃ ca práti cāsi majmánágne sujāta prá ca deva ricyase | prikshó yád átra mahiná ví te bhúvad ánu dyávāpṛithiví ródasī ubhé || 15 || yé stotṛ́bhyo góagrām áśvapeśasam ágne rātím upasṛijánti sūráyaḥ | asmáñ ca táṃś ca prá hí néshi vásya á bṛihád vadema vidáthe suvíraḥ || 16 ||

(२) द्वितीयं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य गौतमो ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२०॥ यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिद्धानं सुप्रयसं स्वर्णरं दुक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

2.

Yajñéna vardhata jātávedasam agnim̐ yajadhvam̐ haviśhā tánā girá | samidhanám̐ suprayásam̐ svàrṇaram̐ dukshám̐ hótāram̐ vṛijáneshu dhūrshádam || 1 ||

O adorable Lord, the suns of the universe are just like your mouth O poet of penetrating vision, the pious people have made you their tongue. Nature's bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature's bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature's bounties, you on your own accord are equal to them and by your greatness superior to them. Whatsoever is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

2

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love and extensive hymns, Him who is well kindled, and who receives rich offerings, much [illegible] resplendent, the conveyor of oblations, the giver [illegible] and a pre-minent leader in struggles. 1

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिवा इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥
तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

abhí tvā náktīr usháso vavāśiré 'gne vatsáṃ ná svásareshu dhenávaḥ | diváivéd aratír mánushā yugā́ kshápo bhāsi puruvāra saṃyátaḥ ‖ 2 ‖ táṃ devā́ budhné rájasaḥ sudáṃsasaṃ divásprithivyór aratíṃ ny èrire | rátham iva védyaṃ śukráśocisham agníṃ mitráṃ ná kshitíshu praśáṃsyam ‖ 3 ‖

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ दधुः ।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥४॥
स होता विश्वं परि भूत्वध्वरं नमु हव्येभिर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृषसानासु जभुर्दद्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥५॥

tám ukshámāṇaṃ rájasi svá á dáme candrám iva surúcaṃ hvārá á dadhuḥ | príśnyāḥ pataráṃ citáyantam akshábhiḥ pāthó ná pāyúṃ jánasi ubhé ánu ‖ 4 ‖ sá hótā víśvam pári bhūtv adhvaráṃ tám u havyaír mánusha ṛiñjate girā́ | hiriśipró vṛidhasānāsu járbhurad dyaúr ná stṛ́bhiś citayad ródasī ánu ‖ 5 ‖

॥२१॥ स नो रेवत्समिधानः स्वस्तये संददस्वान्रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुवितायु रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

sá no revát samidhānáḥ svastáye saṃdadasván rayím asmásu dīdihi | á naḥ kṛiṇushva suvitā́ya ródasī ágne havyā́ mánusho deva vītáye ‖ 6 ‖

The nights and dawns bow to you as the milch-cows do towards a calf in their lairs of rest. O fire-divine, adored by all, you, self-controlled, are verily spread through the space, and you brightly shine on human generations of all ages through successive days and nights. 2

Nature's bounties have established the fire-divine at the roots of the world; this adorable fire pervades all through heaven and earth, worthy to be adored like a well-fashioned chariot, possessed of bright flame and deserving to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their own hearts, which illuminates like the brightly shining gold in the heaven's vault, and is delightful like moon. Its glory pervades the whole earth and is recognized by the characteristic flames, providing protection on our path in both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire cosmic sacrificial creation for providing protection. Men crown Him alone with their offerings and hymns. Possessed of golden flames, He distinguishes Himself alone both the regions of the universe like the sky with stars, while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may you bestow wealth on us by your light. May you make our paths easy in heaven and earth for happy journeying, and may you invoke Nature's bounties to accept the offerings of devotees. 6

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्ण शुक्रमुषसो वि दिद्युतुः ॥७॥
स इधान उषसो राम्या अनु स्वर्ण दीदेदरुषेण भानुना ।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥८॥
एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

dā́ no agne bṛiható dā́ḥ sahasríṇo duró ná vā́jaṃ ṣrútyā ápā vṛidhi | prā́cī dyā́vāpṛithiví brā́hmaṇā kṛidhi svàr ná ṣukrám usháso ví didyutaḥ || 7 || sá idhāná usháso rā́myā ánu svàr ná dīded arushéṇa bhāmúnā | hótrābhir agnír mánushaḥ svadhvaró rā́jā viṣā́m átithiṣ cā́rur āyáve || 8 || evā́ no agne amṛiteshu pūrvya dhíṣh pīpāya bṛiháddiveshu mánushā | dúhānā dhenúr vṛijáneshu kāráve tmánā ṣatínam pururū́pam ishā́ṇi || 9 ||

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत दुष्टरम् ॥१०॥
स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥११॥
उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

vayám agne árvatā vā suvíryam bráhmaṇā vā citayemā jánāṅ áti | asmā́kaṃ dyumnám ádhi páñca kṛishṭíshūccā́ svàr ná ṣuṣucīta dushṭáram || 10 || sá no bodhi sahasya praṣáṅsyo yásmin sujātā́ isháyanta sūráyaḥ | yám agne yajñám upayánti vājíno nítye toké dīdiváṅsaṃ své dáme || 11 || ubhā́yāso jātavedaḥ syāma te stotā́ro agne sūráyaṣ ca ṣármaṇi | rā́svo rāyáḥ puruṣcandrásya bhū́yasaḥ prajā́vataḥ svapatyā́sya ṣagdhi naḥ || 12 ||

O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

yé stotŕibhyo — ‖ 13 ‖

(३) तृतीयं सूक्तम्

(१–११) एकादशर्चस्याग्नेय सूक्तस्य शौनको गृत्समद ऋषि । (१) प्रथमर्चे इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या दैव्यौ होतारौ, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादशर्चाश्च स्वाहाकृतयो देवताः । (१–६, ८–११) प्रथमादित्रृचबृहत्यस्य अष्टम्यादिचतुर्ऋचाश्च त्रिष्टुप् , (७) सप्तम्याश्च जगती छन्दसी ॥

॥ ३ ॥ समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥१॥
नराशंसः प्रति धामान्यञ्जन्तिस्रो दिवः प्रति महा स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥
ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3.

Sámiddho agnír níhitaḥ pṛithivyā́m pratyáṅ víśvāni bhúvanāny asthāt | hótā pāvakáḥ pradívaḥ sumedhā́ devó devā́n yajatv agnír árhan ‖ 1 ‖ nárāśáṁsaḥ práti dhā́māny añ-ján tisró dívaḥ práti mahnā́ svarcíḥ | ghṛitaprúshā mánasā havyám undán mūrdhán yajñásya sám anaktu devā́n ‖ 2 ‖ ī́ḷito agne mánasā no árhan devā́n yakshi mā́nushāt pū́rvo adyá | sá ā́ vaha marútāṃ śárdho áchyutam índraṃ naro barhishádaṃ yajadhvam ‖ 3 ‖

O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

3

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature's forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature's bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature's bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥
वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

déva barhir várdhamānam suvíram stīrṇám rāyé subhāram védy asyām | ghriténāktám vasavaḥ sīdatedám víśve devā adityā yajñíyasaḥ ‖ 4 ‖ ví śrayantām urviyā́ hūyámanā dvā́ro devíḥ suprayaṇā́ námobhiḥ | vyácasvatīr ví prathantām ajuryā́ várṇam punānā́ yaśásam suvíram ‖ 5 ‖

॥ ६ ॥ साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥
दैव्या होतारा प्रथमा विदुष्टरे ऋजु यक्षतः समञ्जा पुरुष्टरा ।
देवान्यजन्ताबृतुथा समञ्जते नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥
सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥
पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

sādhv ápaṅsi sanátā na ukshité ushā́sānákta vayyèva raṇvité | tántuṃ tatáṃ saṃváyantī samīcí yajñásya péśaḥ sudúghe páyasvatī ‖ 6 ‖ daívyā hótāra prathamā́ vidúshṭara ṛijú yakshataḥ sám ṛicā́ vapúshṭara | devā́n yájantav ṛitutha sám añjato nábhā prithivyā́ ádhi sánushu trishú ‖ 7 ‖ sárasvatī sādháyantī dhíyaṃ na íḷa devī́ bhāratī viśvátūrtiḥ | tisró devíḥ svadháyā barhír édáṃ áchidraṃ pantu śaraṇáṃ nishádya ‖ 8 ‖ piśáṅgarupaḥ subháro vayodhā́ śrushṭí viró jāyate devákāmaḥ | prajā́ṃ tváshṭa ví shyatu nábhim asmé átha devā́nām ápy etu páthaḥ ‖ 9 ‖

O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of Ṛk. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9

वनस्पतिरवसृजन्नुपं स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतमस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

vánaspátir
avasṛijánn úpa sthād agnír havíḥ sūdayāti prá dhībhíḥ | trídhā sámaktaṃ nayatu prajānán devébhyo daívyaḥ samitópa havyám || 10 || ghṛitám mimikshe ghṛitám asya yónir ghṛité śritó ghṛitám v asya dhāma | anushvadhám ā́ vaha mādáyasva svāhākṛitaṃ vṛishabha vakshi havyám || 11 ||

(४) चतुर्थं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्र इव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥१॥
इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वायोः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीगश्वः ॥२॥
अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥३॥

4.

Huvé vaḥ sudyótmānaṃ suvṛiktíṃ viśā́m agním átithiṃ suprayásam | mitrá iva yó didhisháyyo bhúd devá ā́deve jáne jātávedāḥ || 1 || imáṃ vidhánto apā́ṃ sadhásthe dvitā́dadhur bhṛígavo vikshv āyóḥ | eshá víśvānj abhy àstu bhū́mā devā́nām agnír aratír jīrā́śvaḥ || 2 || agníṃ devā́so mā́nushīshu vikshú priyáṃ dhuḥ ksheshyánto ná mitrám | sá dīdayad uśatír ū́rmyā ā́ dakshā́yyo yó dā́svate dáma ā́ || 3 ||

May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature's bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

4

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature's bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥४॥
आ यन्मे अभ्वं वनदुः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकिते रंसु भासा जुजुर्वां यो मुहुरा युवा भूत् ॥५॥

asyá raṇvá svásyeva pushṭíḥ sáṃdṛishṭir asya hiyānásya dákshoḥ | ví yó bháribhrad óshadhīshu jihvā́m átyo ná ráthyo dodhavīti vā́rān ‖ 4 ‖ á yán me ábhvaṃ vanádaḥ pánantoṣṇígbhyo nā́mimīta várṇam | sá citréṇa cikite ráṃsu bhāsā́ jujurvā́ñ yó múhur á yúvā bhū́t ‖ 5 ‖

॥२५॥ आ यो वना नातृषाणो न भाति वार्ण पृथा रथ्येव स्वानात् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्वयमानो नभोभिः ॥६॥
स यो व्यस्थादुभि दक्षदुर्वीं पशुर्नेति स्वयुरगोपाः ।
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

á yó vánā tātṛishāṇó ná bhā́ti vā́r ṇá pathā́ ráthyeva svānīt | kṛishṇádhvā tápū raṇvás ciketa dyaúr iva smáyamāno nábhobhiḥ ‖ 6 ‖ sá yó vy ásthād abhí dákshad urvím paśúr naíti svayúr ágopāḥ | agníḥ ṣocíshmāñ atasā́ny ushṇán kṛishṇávyathir asvadayan ná bhúma ‖ 7 ‖

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥
त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपरं अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

nú te pū́rvasyāvaso ádhītau tritī́ye vidáthe mánma śaṃsi | asmé agne saṃyádvīram bṛihántaṃ kshumántaṃ vā́jaṃ svapatyáṃ rayíṃ dāḥ ‖ 8 ‖ tváyā yáthā gṛitsamadā́so agne gúhā vanvánta úparāñ abhí shyúḥ | suvī́rāso abhimātishā́haḥ smát sūríbhyo gṛiṇaté tád váyo dhāḥ ‖ 9 ‖

The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9

(५) पञ्चम सूक्तम्

(१–८) अथर्वण्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥ २ ॥

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥
आ यस्मिन्त्सप्त रश्मयस्तना यज्ञस्य नेतरि ।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

5.

Hótājanishṭa cétanaḥ pitá pitṛíbhya ūtáye | prayákshañ jényaṃ vásu ṣakéma vājíno yámam || 1 || á yásmin saptá raṣmáyas tatā́ yajñásya netári | manushvád daívyam ashṭamám pótā víṣvaṃ tád invati || 2 ||

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥
साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

dadhanvé vā yád īm ánu vócad bráhmāṇi vér u tát | pári víṣvāni kā́vyā nemíṣ cakrám ivābhavat || 3 || sākáṃ hí ṣúcinā ṣúciḥ praṣāstā́ krátunājani | vidvā́ñ asya vratā́ dhruvā́ vayā́ ivā́nu rohate ||4||

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥
यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

tā́ asya várṇam āyúvo néshṭuḥ sacanta dhenávaḥ | kuvít tisṛíbhya ā́ váram svásaro yā́ idáṃ yayúḥ || 5 || yádī mātúr úpa svásā ghṛitám bháranty ásthita | tā́sām adhvaryúr ā́gatau yávo vṛishṭíva modate || 6 ||

5

The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation. 1

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything.else in motion. 2

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel. 3

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree. 4

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine. 5

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain. 6

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥
यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

sváḥ svấya dhấyase kṛiṇutấm ṛitvíg ṛitvíjam | stómaṃ yajñáṃ cấd áraṃ vanémā rarimấ vayám ‖ 7 ‖ yáthā vidvấn áraṃ kárad víśvebhyo yajatébhyaḥ | ayám agne tvé ápi yáṃ yajñáṃ cakṛimá vayám ‖ 8 ‖

(६) षष्ठं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२७॥ इमां मे अग्ने समिधमिमामुपसदं वनेः । इमा उ षु श्रुधी गिरः ॥१॥
अया ते अग्ने विधेमोर्जो नपादघमिध्रे । एना सूक्तेन सुजात ॥२॥
तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः । सपर्येम सपर्यवः ॥३॥
स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद्द्वेषांसि ॥४॥
स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् । स नः सहस्रिणीरिषः ॥५॥
ईळानायवस्यवे यविष्ठ दूत नो गिरा । यजिष्ठ होतरा गहि ॥६॥

6.

Imấm me agne samídham imám upasádaṃ vaneḥ | imấ u shú śrudhī gíraḥ ‖ 1 ‖ ayấ te agne vidhemórjo napād áśvamishṭe | enấ sūkténa sujāta ‖ 2 ‖ táṃ tvā gīrbhír gírvaṇasaṃ draviṇasyúṃ draviṇodaḥ | saparyéma saparyávaḥ ‖ 3 ‖ sá bodhi surír maghávā vásupate vásudavan | yuyodhy ásmád dvéshāṅsi ‖ 4 ‖ sá no vṛishṭíṃ diváś pári sá no vấjam anarvấṇam | sá naḥ sahasríṇīr íṣhaḥ ‖ 5 ‖ ḷanāyāva-
[illegible] gírā [illegible]

May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour

अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे । दूतो जन्येव मित्र्यः ॥७॥
स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् । आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

antár hy àgna iyase vidváñ jánmobhāyā kave | dūtó jányeva mítryaḥ ‖ 7 ‖ sá vidvā́ñ á ca piprayo yákshi cikitva anushák | á cāsmín satsi barhíshi ‖ 8 ‖

(७) सप्तमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२८॥ श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर । वसो पुरुस्पृहं रयिम् ॥१॥
मा नो अरातिरीशत देवस्य मर्त्यस्य च । परि ते अस्या उत द्विषः ॥२॥
विश्वा उत त्वया वयं धारा उदन्या इव । अति गाहेमहि द्विषः ॥३॥
शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे । त्वं घृतेभिराहुतः ॥४॥
त्वं नो अग्ने भारताग्ने वशाभिरुक्षभिः । अष्टापदीभिराहुतः ॥५॥
द्रुघ्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः । सहसस्पुत्रो अद्भुतः ॥६॥

7.

Śréshṭhaṃ yavishṭha bhāratāgne dyumántam á bhara | váso puruspṛíhaṃ rayím ‖ 1 ‖ má no árātir īṣata devásya mártyasya ca | párshi tásyā utá dvisháḥ ‖ 2 ‖ víṣvā utá tváyā vayáṃ dhárā udanyà iva | áti gāhemahi dvíshaḥ ‖ 3 ‖ śúciḥ pāvaka vándyó 'gne bṛihád ví rocase | tváṃ ghṛitébhir áhutaḥ ‖ 4 ‖ tváṃ no asi bhāratāgne vaṣábhir uksháhbhiḥ | ashṭápadībhir áhutaḥ ‖ 5 ‖ drvánnaḥ sarpírāsutiḥ pratnó hótā várenyaḥ | sáhasas putró ádbhutaḥ ‖ 6 ‖

O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy. 7

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature's bounties our offerings in due order; and may you grace this place of worship with your blessings. 8

7

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches. 1

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries. 2

Thus protected by you, may we force a way through our enemies, like torrents of water. 3

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion. 4

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds. 5

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable. 6

(८) अष्टमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । (१–५) प्रथमादि-पञ्चर्चां गायत्री, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥२९॥ वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि । यशस्तमस्य मीळ्हुषः ॥१॥
यः सुनीथो दादाशुषेऽजुर्यो जरयन्नरिं । चारुप्रतीक आहुतः ॥२॥
य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते । यस्य व्रतं न मीयते ॥३॥
आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा । अजस्रो अजरैरभि ॥४॥
अग्निमनु स्वराज्यमग्निमुक्थानि वावृधुः । विश्वा अधि श्रियोदधे ॥५॥
अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥६॥

8.

Vājayánn iva nú ráthān yógāṅ agnér úpa stuhi | yaśástamasya mīḷhúshaḥ || 1 || yáḥ sunīthó dadāśúshe 'juryó jaráyann arím | cárupratīka áhutaḥ || 2 || yá u śriyā́ dámeshv á doshóshási praśasyáte | yásya vratáṃ ná míyate || 3 || á yáḥ svàr ṇá bhānúnā citró vibhā́ty arcíshā | añjānó ajárair abhí || 4 || átrim ánu svarā́jyam agním ukthā́ni vāvṛidhuḥ | víśvā ádhi śríyo dadhe || 5 || agnér índrasya sómasya devā́nām ūtíbhir vayám | árishyantaḥ sacemahy abhí shyāma pṛitanyatáḥ || 6 ||

(९) नवमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रंभरः शुचिर्जिह्वो अग्निः ॥१॥

9.

Ní hótā hotriśádane vídānas tveśó dīdivā́ṅ asadat sudákshaḥ | ádabdhavratapramatir vásishṭhaḥ sahasrambharáḥ śúcijihvo agníḥ || 1 ||

8

May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth. 1

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates. 2

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated. 3

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun. 4

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory. 5

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us. 6

9

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. 1

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥२॥
विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

tvám dūtás tvám u naḥ paraspás tvám vásya á vṛishabha praṇetá | ágne tokásya nas táne tanūnām áprayuchan dídyad bodhi gopáḥ ‖2‖ vidhéma te paramé jánmann agne vidhéma stómair ávare sadhásthe | yásmād yóner udárithā yáje tám prá tvé havíṁshi juhure sámiddhe ‖ 3 ‖

अग्ने यजस्व हविषा यजीयाञ्छुष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥
उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥
सेनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवदिदीहि ॥६॥

ágne yájasva havíshā yájīyāñ chrushṭí deshṇám abhí gṛiṇīhi rádhaḥ | tvám hy ási rayipátī rayīṇām tvám śukrásya vácaso manótā ‖ 4 ‖ ubháyam te ná kshīyate vasavyàm divé-dive jáyamānasya dasma | kṛidhí kshumántam jaritáram agne kṛidhí pátim svapatyásya rāyáḥ ‖ 5 ‖ saínānīkena suvidátro asmé yáshṭā devāñ áyajishṭhaḥ svastí | ádabdho gopá utá naḥ paraspá ágne dyumád utá revád didīhi ‖ 6 ‖

O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature's bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6

(१०) दशमं सूक्तम्

(१–६) षड्वृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२॥ जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥१॥
श्रुया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाहं चक्रे विभृत्रः ॥२॥

10.

Johŭtro agníḥ prathamáḥ pitéveḷás padé mánushā yát sámiddhaḥ | śríyaṃ vásāno amṛíto víceṭā marmṛijényaḥ śravasyàḥ sá vājí ‖ 1 ‖ śrūyá agníś citrábhānur hávam me víśvābhir gīrbhír amṛíto víceṭāḥ | śyāvá ráthaṃ vahato róhitā votárushâha cakre víbhṛitraḥ ‖ 2 ‖

उत्तानायामजनयन्त्सुषूतं भुवद्वह्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदुक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥
जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥४॥
आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥५॥

uttānáyām ajanayan súshūtam bhúvad agníḥ purupéśāsu gárbhaḥ | śiriṇāyāṃ cid aktúnā máhobhir áparīvṛito vasati prácetāḥ ‖ 3 ‖ jígharmy agníṃ haviśhā ghṛiténa pratikshiyántam bhúvanāni víśvā | pṛithúṃ tiraścá váyasā bṛihántaṃ vyáciśhṭham ánnai rabhasáṃ dṛiśānam ‖ 4 ‖ á viśvátaḥ pratyáñcam jigharmy arakshásā mánasā táj jusheta | máryaśrī spṛihayádvarṇo agnír nábhimṛiśe tanvâ járbhurāṇaḥ ‖ 5 ‖

10

The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped. 1

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions. 2

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, unenveloped by darkness. 3

I anoint the fire-divine with my oblation of butter whereupon it brightens, all the regions, wide in its all comprehending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames. 4

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. 5

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम ।
अनूनमग्निं जुह्वो वचस्या मधुप्रचं धनसा जोहवीमि ॥६॥

jñeyā́
bhāgáṃ sahasānó váreṇa tvádūtāso manuvád vadema | ánūnam agníṃ juhvà vacasyā́ madhuprícaṃ dhanasā́ johavīmi
|| 6 ||

(११) एकादशं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–२०) प्रथमादि-विंशत्यृचां विराट्स्थाना, (२१) एकविंश्याश्च त्रिष्टुप् छन्दसी ॥

॥३॥ श्रुधी हवमिन्द्र मा रिषण्यः स्यामं ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥
सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥२॥
उक्थेष्विन्नु शूर येषु चाकन्स्तोमेष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥
शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥४॥

11.

Śrudhí hávam indra má rishaṇyaḥ syáma te dāváne vásūnām | imá hí tvám ūrjo vardháyanti vasuyávaḥ síndhavo ná kshárantaḥ || 1 || srijó mahír indra yā́ ápinvaḥ párishṭhitā áhinā śūra pūrvíḥ | ámartyaṃ cid dāsám mányamānam ávābhinad ukthaír vāvṛidhānáḥ || 2 || ukthéshv ín nú śūra yéshu cākán stómeshv indra rudríyeshu ca | túbhyéd etā́ yā́su mandasānáḥ prá vāyáve sisrate ná śubhrā́ḥ || 3 || śubhráṃ nú te śúshmaṃ vardháyantaḥ śubhráṃ vájram bāhvór dádhānāḥ | śubhrás tvám indra vāvṛidhānó asmé dā́sīr víśaḥ sū́ryeṇa sahyāḥ || 4 ||

May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom. 6

11

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you. 1

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless. 2

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you. 3

We are now invigorating your brilliant strength and placing the adamantine power of vill in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination. 4

गुहा॑ हि॒तं गुह्यं॑ गू॒ळ्हमप्स्वपी॑वृतं मा॒यिनं॑ क्षियन्तम् ।
उ॒तो अ॒पो द्यां त॑स्तभ्वांस॒महन्नहिं॑ शू॒र वी॒र्येण ॥५॥

[५॥] स्तवा॒ नु त॑ इन्द्र पू॒र्व्या म॒हान्युत॑ स्तवाम॒ नूत॑ना कृ॒तानि॑ ।
स्तवा॒ वज्रं॑ बा॒ह्वोरु॒शन्तं॑ स्तवा॒ हरी॒ सूर्य॑स्य के॒तू ॥६॥
हरी॒ नु त॑ इन्द्र वाजयन्ता घृ॒तश्चु॑तं स्वा॒रमं॑स्वार्ष्टा॒म् ।
वि समना॒ भूमि॑रप्रथिष्टा॒रंस्त॒ पर्व॑ताश्चित्सरिष्यन् ॥७॥

gúhā hitám gúhyaṃ gūḷhám apsv ápīvṛitam mayínaṃ kshiyántam | utó apó dyáṃ tastabhvā́ṅsam áhann áhiṃ ṣūra vīryèṇa ‖ 5 ‖ ‖

stáva nú ta indra pūrvyā́ mahány utá stavāma nū́tanā kṛitā́ni | stáva vájram bāhvór uṣántaṃ stáva hárī súryasya ketū́ ‖ 6 ‖ hárī nú ta indra vājáyantā ghṛitaścútaṃ svārám asvarshṭām | ví samaná bhúmir aprathishṭā́raṅsta párvatas cit sarishyán ‖ 7 ‖

नि पर्व॑तः सा॒द्यप्रयुच्छन्त्सं मा॒तृभि॑र्वावशा॒नो अ॑क्रान् ।
दू॒रे पा॒रे वा॒णीं व॒र्धय॑न्त इन्द्रे॒षितां॑ ध॒ममि॑नं पप्रथन्नि ॥८॥
इन्द्रो॒ म॒हां सि॑न्धु॒माश॑यानं मा॒यावि॑नं वृ॒त्रम॑स्फुरन्निः ।
अरे॑जेतां॒ रोद॑सी भि॒याने॑ कनि॒क्रद॑तो वृ॒ष्णो अ॑स्य॒ वज्रा॑त् ॥९॥
अरो॑रवीद्वृ॒ष्णो अ॑स्य॒ वज्रो॑ऽमानु॒षं यन्मानु॒षो नि॑जू॒र्वात् ।
नि मा॒यिनो॑ दा॒नव॑स्य मा॒या अपा॑दयत्पपि॒वान्त्सु॒तस्य॑ ॥१०॥

ní párvataḥ sādy áprayuchan sám mātṛíbhir vavaṣānó akrān | dūré pāré vā́ṇīṃ vardháyanta índreshitāṃ dhamánim paprathan ní ‖ 8 ‖ índro mahā́ṃ síndhum āśáyānam māyāvínaṃ vṛitrám asphuran níḥ | árejetāṃ ródasī bhiyāné kánikradato vṛíshṇo asya vájrat ‖ 9 ‖ ároravīd vṛíshṇo asya vájró 'mānusham yán mánusho nijū́rvāt | ní māyíno dānavásya māyā́ ápādayat papiván sutásya ‖ 10 ‖

By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions. 5

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed : let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination. 6

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forth-coming virtuous thoughts. The level earth,—physical personality—anxiously expects the fall of the rain, as the gathering cloud passes by. 7

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self. 8

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul. 9

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil. 10

॥५॥ पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्विथा सुतः पौर इन्द्रमाव ॥११॥
त्वे इन्द्राप्यभूम विप्रा धियं वनेम ऋतया सपन्तः ।
अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥
स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः ।
शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम् ॥१३॥

píbā-pibéd indra śūra sómam mándantu tvā mandínaḥ sutā́saḥ | pṛiṇántas te kukshī́ vardhayantv itthā́ sutā́ḥ paurá índram āva || 11 || tvé indrā́py abhūma víprā dhíyaṃ vanema ṛitayā́ sápantaḥ | avasyávo dhīmahi práśastiṃ sadyás te rāyó dāváne syāma || 12 || syáma té ta indra yé ta ūtí avasyáva ū́rjaṃ vardháyantaḥ | śushmíntamaṃ yáṃ cākánāma devāsmé rayíṃ rāsi vīrávantam || 13 ||

rā́si kshā́yaṃ rā́si mitrám asmé rā́si śárdha indra mārutaṃ naḥ | sajóshaso yé ca mandasānā́ḥ prá vāyávaḥ pā́nty ágraṇītim || 14 || vyántv ín nú yéshu mandasānás tripā́t sómam pahi drahyád indra | asmā́n sú pṛitsv ā́ tarutrávardhayo dyā́m bṛihádbhir arkaíḥ || 15 ||

bṛihánta ín nú yé te tarutrokthébhir vā́ sumnám āvívāsān | stṛiṇānáso barhíḥ pastyā́vat tvótā íd indra vā́jam agman || 16 ||

O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम् ॥१७॥

ugréshv ín nú sūra mandasānás tríkadrukeshu pāhi sómam indra | pradódhuvac chmáśrushu prīṇānó yāhí háribhyaṃ sutásya pītím || 17 ||

धिष्वा शवः शूर येन वृत्रमवाभिनदानुमोर्णवाभम् ।
अपावृणोज्ज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र ॥१८॥

dhishvá śávaḥ śūra yéna vṛitrám avábhinad dánum aurṇavābhám | ápāvṛiṇor jyótir áryāya ní savyatáḥ sādi dásyur indra || 18 ||

सनेम ये ते ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून् ।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रितार्य ॥१९॥

sánema yé ta ūtíbhis táranto víśva spṛídha áryeṇa dásyūn | asmábhyaṃ tát tvāshṭráṃ viśvárūpam árandhayaḥ sākhyásya tritấya || 19 ||

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः ।
अवर्तयत्सूर्यो न चक्रं भिनद्बलमिन्द्रो अङ्गिरस्वान् ॥२०॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥२१॥

asyá suvānásya mandínas tritásya ny árbudaṃ vāvṛidhānó astaḥ | ávartayat sū́ryo ná cakrám bhinád valám índro áṅgirasvān || 20 || nūnáṃ sā́ te práti váraṃ jaritré duhīyád indra dákshiṇā maghónī | śíkshā stotṛíbhyo máti dhag bhágo no bṛihád vadema v. s. || 21 ||

Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamantine determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21

[अथ द्वितीयोऽनुवाकः ॥] (१२) द्वादशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१॥
यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपितॉं अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः ॥२॥

12.

Yó jātá evá prathamó mánasvān devó devắn krátunā paryábhūshat | yásya śúshmād ródasī ábhyasetāṃ nṛimṇásya mahnā sá janāsa índraḥ || 1 || yáḥ pṛithivíṃ vyáthamānām ádṛiṁhad yáḥ párvatān prákupitāṁ́ áramṇāt | yó antárikshaṃ vimamé váriyo yó dyắm ástabhnāt sá janāsa índraḥ || 2 ||

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥३॥
येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

yó hatváhim áriṇāt saptá síndhūn yó gá udájad apadhá valásya | yó áśmanor antár agníṃ jajána saṃvṛík samátsu s. j. í. || 3 || yónemá víśvā cyávanā kṛitắni yó dắsaṃ várṇam ádharaṃ gúhākaḥ | śvaghnívа yó jigīvắṁ́ lakshám ádad aryáḥ pushṭáni s. j. í. || 4 ||

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

yáṃ smā pṛichánti kúha séti ghorám utém āhur naíshó astíty enam | só aryáḥ pushṭír víja ivā́ mināti śrád asmai dhatta s. j. í. || 5 ||

12

O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he ?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5

॥८॥ यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्रावणो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६॥
यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥
यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥
यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥९॥
यः शश्वतो महोनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥

yó radhrásya coditā́ yáḥ kṛiśásya yó brahmáṇo nā́dhamānasya kīréḥ | yuktágrāvṇo yó 'vitā́ susipráḥ sutásomasya s. j. í. ‖ 6 ‖ yásyā́śvāsaḥ pradíśi yásya gā́vo yásya grā́mā.yásya víśve ráthāsaḥ | yáḥ sū́ryaṃ yá ushásaṃ jajā́na yó apā́ṃ netā́ s. j. í. ‖ 7 ‖ yáṃ kránḍasī saṃyatī́ vihváyete páre 'vara ubháyā amítrāḥ | samānáṃ cid ráthaṃ ātasthivā́ṃsā nā́nā havete s. j. í. ‖ 8 ‖ yásmān ná ṛité vijáyante jánāso yáṃ yúdhyamānā ávase hávante | yó víśvasya pratimā́nam babhū́va yó acyutacyút s. j. í. ‖ 9 ‖ yáḥ śáśvato máhy éno dádhānān ámanyamānāñ chárvā jaghā́na | yáḥ śárdhate nā́nudádāti śṛidhyā́ṃ yó dásyor hantā́ s. j. í. ‖ 10 ‖

॥९॥ यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

yáḥ śámbaraṃ párvateshu kshiyántaṃ catvāriṅśyā́ṃ śarády anvávindat | ojāyámānaṃ yó áhiṃ jaghā́na dā́nuṃ śáyānaṃ s. j. í. ‖ 11 ‖

O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is crual towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The *resplendent* here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11

यः सप्तरश्मिर्वृषभस्तुविष्मान्वावृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥
द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥
यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥
यः सुन्वते पचते दुध्र आ चिद्वाजं ददर्षि स किलासि सत्यः ।
वयं ते इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

yáḥ saptáraśmir vṛishabhás túvishmān avāsṛijat sártave saptá síndhūn | yó rauhiṇám ásphurad vájrabāhur dyáṁ āróhantaṃ s. j. í. ‖ 12 ‖ dyáva cid asmai pṛithiví nametе śúshmāc cid asya párvatā bhayante | yáḥ somapā nicitó vájrabāhur yó vájrahastaḥ s. j. í. ‖ 13 ‖ yáḥ sunvántam ávati yáḥ pácantaṃ yáḥ śáṁsantaṃ yáḥ śaśamānám ūtí | yásya bráhma várdhanaṃ yásya sómo yásyedáṃ rádhaḥ s. j. í. ‖ 14 ‖ yáḥ sunvaté pácate dudhrá á cid vájaṃ dárdarshi sá kílāsi satyáḥ | vayáṃ ta indra viśváha priyāsaḥ suvírāso vidátham á vadema ‖ 15 ‖

(१३) त्रयोदशं सूक्तम्
(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-१२) प्रथमादिद्वादशर्चो जगती. (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

११०॥ ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते ।
तदाहना अभवत्पिप्युषी पयोऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

13.

Ritúr jánitrī tásyā apás pári makshū́ jātá áviśad yā́su várdhate | tád āhanā́ abhavat pipyúshī páyo 'ṃśóḥ pīyū́-
ṣam prathamā́ṃ tád ukthyàm ‖ 1 ‖

O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

13

The rainy season is the mother of nectar, which as soon as born of her, enters into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1

सध्रीमा यन्ति पर्वि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम् ।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥२॥
अन्वेको वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥३॥

sadhrīm ā́ yanti pári bíbhratīḥ páyo viśvápsnyāya prá bharanta bhójanam | samānó ádhvā pravátām anushyáde yás tā́kṛiṇoḥ prathamā́m sā́sy ukthyàḥ || 2 || ánv éko vadati yád dádāti tád rūpā́ minán tádapā éka īyate | víśvā ékasya vinúdas titikshate yás tā́kṛi° || 3 ||

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते ।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥४॥
अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः ।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥५॥

prajā́bhyaḥ pushṭíṃ vibhájanta āsate rayím iva pṛishṭhám prabhávantam āyaté | ásinvan dáṃshṭraiḥ pitúr atti bhójanaṃ yás tā́kṛi° || 4 || ádhākṛiṇoḥ pṛithivíṃ saṃdṛíse diví yó dhautīnā́m ahihann áriṇak pathā́ḥ | táṃ tvā stómebhir udábhir ná vājínaṃ devám devā́ ajanan sā́sy ukthyàḥ || 5 ||

॥११॥ यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ ।
स शेवधिं नि दधिषे विवस्वति विश्वस्मैके इज्जिषे सास्युक्थ्यः ॥६॥

yó bhójanaṃ ca dáyase ca várdhanam ārdrā́d ā́ śúshkam mádhumad dudóhitha | sá ṣovadhíṃ ní dadhishe vivásvati víśvasyaíka iśishe sā́sy u. || 6 ||

The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiences of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6

यः पुप्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्यवनीरधारयः ।
यश्चासमा अजनो दिद्युतो दिव उरूरूर्वाँ अभितः सास्युक्थ्यः ॥७॥
यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः ॥८॥

yáḥ pushpíṇīṣ ca prasvàṣ ca dhármaṇādhi dáne vy àvánīr ádhārayaḥ | yáṣ cā́samā́ ájano didyúto diváḥ urúr ūrvā́ṉ̃ abhítaḥ s. u. ‖ 7 ‖ yó narmaráṃ sahávasuṃ níhantave prikshā́ya ca dasávecāya cā́vahaḥ | ūrjáyantya áparivishṭam āsyàm utaívádyá purukṛit s. u. ‖ 8 ‖

शतं वा यस्य दशो साकमाद्य एकस्य श्रुष्टौ यदं चोदमाविथ ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥
विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम् ।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥१०॥

śatáṃ vā yásya dáśa sakám ádya ékasya śrushṭaú yád dha codám ávitha | arajjaú dásyūn sám unab dabhítaye suprāvyò abhavaḥ s. u. ‖ 9 ‖ víśvéd ánu rodhaná asya paúṃsyaṃ dadúr asmai dadhiré kṛitnáve dhánam | shál astabhnā vishṭíraḥ páñca saṃdṛíśaḥ pári paró abhavaḥ s. u. ‖ 10 ‖

॥१३॥ सुप्रवाचनं तव वीर वीर्यं यदेकेन क्रतुना विन्दसे वसु ।
जातूष्ठिरस्य प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

supravācanáṃ táva vīra vīryàṃ yád ékena krátunā vindíse vásu | jātūshṭhirasya prá váyaḥ sáhasvato yá cakártha séndra víśvāsy ukthyàḥ ‖ 11 ‖

You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11

अरमयः सरपसस्तरायं कं तुर्वीतये च वय्याय च स्रुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१३॥

áramayaḥ sárapasas tárāya kám turvítaye ca vayyáya ca srutím | nīcā́ sántam úd anayaḥ parāvṛ́jam prándhám śroṇáṃ śraváyan s. u. || 12 || asmábhyam tád vaso dānā́ya rā́dhaḥ sám arthayasva bahú te vasavyàm | índra yác citrám śravasyā́ ánu dyún bṛihád vadema v. s. || 13 ||

(१४) चतुर्दशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य शौक्रो गृत्समद ऋषिः । इन्दो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥१॥
अध्वर्यवो य अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम् ।
तस्मा एतं भरत तद्वशायैष इन्द्रो अर्हति पीतिमस्य ॥२॥

14.

Ádhvaryavo bhárateṉdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ | kāmí hí vīráḥ sádam asya pītím juhóta vṛíshṇe tád íd eshá vashṭi || 1 || ádhvaryavo yó apó vavrivā́ṅsaṃ vṛitrám jaghā́nāśányeva vṛikshám | tásmā etám bharata tadvaśáyaṅ eshá índro arhati pītím asya || 2 ||

You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowlines of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वल वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमेरांणुत जूर्त वस्नैः ॥३॥
अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून् ।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥४॥

ádhvaryavo yó dṛíbhīkaṃ jaghána yó gắ udắjad ápa hí valáṃ váḥ | tásmā etám antárikshe ná vắtam índraṃ sómair órṇuta júr ná vástraiḥ || 3 || ádhvaryavo yá úraṇaṃ jaghána náva cakhvắṅsaṃ navatíṃ ca bāhún | yó árbudam áva nīcắ babādhé tám índraṃ sómasya bhṛithé hinota || 4 ||

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥५॥
अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

ádhvaryavo yáḥ sv áśnaṃ jaghána yáḥ śúshṇam aśúshaṃ yó vyáṅsam | yáḥ píprum námuciṃ yó rudhikrắṃ tásmā índrāyắndhaso juhota || 5 || ádhvaryavo yáḥ śatáṃ śámbarasya púro bibhédáśmaneva pūrvíḥ | yó varcínaḥ śatám índraḥ sahásram apávapad bháratā sómam asmai || 6 ||

॥१४॥ अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यव्रिणग्भरता सोममस्मै ॥७॥
अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

ádhvaryavo yáḥ śatám ắ sahásram bhūmyā upásthe 'vapaj jaghanvắn | kútsasyāyór atithigvásya vīrắn ny ávriṇag bháratā sómam asmai || 7 || ádhvaryavo yán naraḥ kāmáyādhve śrushṭí váhanto naśathā tád índre | gábhastipūtam bharata śrutáyéndrāya sómaṃ yajyavo juhota || 8 ||

O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments. 3

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long. 4

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles. 5

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils. 6

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality. 7

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests.

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥
अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
वेदाहमस्य निभृतं म एतद्दित्संन्तं भूयो यजतश्चिकेत ॥१०॥

ádhvaryavaḥ kártanā ṣrushṭím asmai váne nípūtam vána ún nayadhvam | jushāṇó hástyam abhí vāvaṣe va índrāya sómam madirám juhota || 9 || ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir īm prīṇatā bhojám índram | védāhám asya níbhṛitam ma etád dítsantam bhūyo yajatáṣ ciketa || 10 ||

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१२॥

ádhvaryavo yó divyásya vásvo yáḥ párthivasya kshámyasya rájā | tám ūrdaraṃ ná prīṇatā yávenéndraṃ sómebhis tád ápo vo astu || 11 || asmábhyaṃ tád — || 12 ||

(१५) पञ्चदशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य गौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

15.

Prá ghā nv àsya maható mahāni satyā́ satyásya kāraṇāni vocam | tríkadrukeshv apibat sutásyāsyá máde áhim índro jaghāna || 1 ||

O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

15

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1

अवꣳशे द्यामꣳस्तभायद्बृहन्तमा रोदꣳसी अपृणदन्तरिक्षम् ।
स धारयत्पृथिवीं पप्रथच्च सोमꣳस्य ता मद इन्द्रश्चकार ॥२॥
सꣳसीव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमꣳस्य ता मद इन्द्रश्चकार ॥३॥
स प्रवोळ्हॄन्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजद्रथेभिः सोमꣳस्य ता मद इन्द्रश्चकार ॥४॥
स ईं महीं धुनिमेतोररम्णात्सो अꣳहातॄनपारयत्स्वस्ति ।
त उत्सायं रयिमभि प्र तस्थुः सोमꣳस्य ता मद इन्द्रश्चकार ॥५॥

avaṅśé dyám astabhāyad bṛihántam á ródasī apṛiṇad antáriksham | sá dhārayad pṛithivím papráthac ca sómasya tá máda índraś cakāra || 2 || sádmeva práco ví mimāya mánair vájreṇa khány atṛiṇan nadīnām | vṛithāsṛijat pathíbhir dīrghayāthaíḥ sómasya tá — ||3|| sá pravoḷhṛín parigátyā dabhíter víśvam adhāg áyudham iddhé agnaú | sáṃ góbhir áśvair asṛijad ráthebhiḥ sóᵒ || 4 || sá īm mahíṃ dhúnim étor aramṇāt só asnātṛín apārayat svastí | tá utsnáya rayím abhí prá tasthuḥ sóᵒ || 5 ||

॥१६॥ सोदꣳशं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष ।
अजवसो जविनीभिर्विवृश्चन्त्सोमꣳस्य ता मद इन्द्रश्चकार ॥६॥
स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक् ।
प्रति श्रोणः स्थाद्यजनं गृभायन्त्सोमꣳस्य ता मद इन्द्रश्चकार ॥७॥

sódañcaṃ síndhum ariṇān mahitvā́ vájreṇā́na ushásaḥ sám pipesha | ajaváso javínībhir vivṛiścán sóᵒ || 6 || sá vidvā́ṅ apagohám kanínām āvír bhávann úd atishṭhat parāvṛík | práti śroṇá sthād vy ànág acashṭa sóᵒ || 7 ||

He established heaven and the earth and the space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantine bull-dozers, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantine radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7

भिनद्बलमङ्गिरोभिर्गृणानो वि पर्वतस्य दंहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥
स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥१०॥

bhinád valám áṅgirobhir gṛiṇānó ví párvatasya dṛiṁhitány airat | riṇág ródhāṁsi kṛitrímāṇy eshāṃ só° || 8 || svápnenābhyúpyā cúmurim dhúninṃ ca jaghántha dásyum prá dabhítim āvaḥ | rambhí cid átra vivide hiraṇyaṃ só° || 9 || nūnáṃ sá te práti — || 10 ||

(१६) षोडशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–८) प्रथमायष्टर्चां जगती, (९) नवम्याश्च त्रिष्टुप छन्दसी ॥

॥१७॥ प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे ।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥१॥
यस्मादिन्द्राद्बृहतः किं चनेमृते विश्वान्यस्मिन्त्संभृताधि वीर्या ।
जठरे सोमं तन्वी३ महो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

16.

Prá vaḥ satắṃ jyéshṭhatamāya sushṭutím agnáv iva samidhāné havír bhare | índram ajuryáṃ jaráyantam ukshitáṃ sanád yúvānam ávase havāmahe || 1 || yásmād índrād bṛihatáḥ kíṃ canémṛité víśvany asmin sámbhṛitādhi vīryā́ | jaṭhāre sómaṃ tanvì sáho máho háste vájram bhárati śīrṣáṇi krátum || 2 ||

Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss. 8

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss. 9

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 10

16

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil. 1

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head. 2

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः ।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥
विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

ná kshoṇíbhyām paribhvè ta indriyáṃ
ná samudraíḥ párvatair indra te ráthaḥ | ná te váiram ánv aṣnoti káṣ caná yád aṣúbhiḥ pátasi yójanā purú || 3 ||
víṣve hy àsmai yajatáya dhṛishṇáve krátum bháranti vṛishabháya sáṣcate | vṛ́isha yajasva havíshā vidúṣṭaraḥ píbendra sómaṃ vṛishabhéṇa bhanúnā || 4 ||

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

vṛishṇaḥ kóṣaḥ pavate mádhva ūrmír vṛishabhánnāya vṛishabhā́ya pā́tave | **vṛ́iṣhaṇādhvaryū́ vṛishabhā́so ádrayo vṛ́iṣhaṇaṃ sómaṃ vṛishabhā́ya sushvati** || 5 ||

वृषा ते वज्र उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा ।
वृष्णो मदस्य वृषभ त्वमीळिष इन्द्र सोमस्य वृषभस्य तृप्णुहि ॥६॥
प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

vṛ́iṣhā te vájra utá te vṛ́isha rátho vṛ́iṣhaṇa hárī vṛishabhā́ṇy áyudhā | vṛ́iṣhṇo mádasya vṛishabha tvám īsisha índra sómasya vṛishabhásya tṛipṇuhi || 6 || prá te nā́vaṃ ná sámane vacasyúvam bráhmaṇa yami sávaneshu dádhṛishiḥ | **kuvín no asyá vácaso nibódhishad índram útsaṃ ná vásunaḥ sicāmahe** || 7 ||

O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificient and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamantine weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7

पुरा सँबाधादभ्या वँवृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

purá sambādhād abhy á vavṛitsva no dhenúr ná vatsám yávasasya pipyúshī | sakṛít sú te sumatíbhiḥ ṣatakrato sám pátnībhir ná vṛíshaṇo nasīmahi || 8 || nūnám sá — || 9 ||

(१७) सप्तदशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–७) प्रथमादिसप्तर्चौ जगती, (८–९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दंहितान्यैरयत् ॥१॥
स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत् ।
शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥
अधाकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥३॥

17.

Tád asmai návyam āṅgirasvád arcata ṣúshmā yád asya pratnáthodírate | víṣvā yád gotrá sáhasā párivṛitā máde sómasya dṛiṅhitány aírayat || 1 || sá bhūtu yó ha prathamáya dháyasa ójo mímāno mahimánam átirat | ṣúro yó yutsú tanvàm parivyáta ṣirsháṇi dyám mahiná práty amuñcata || 2 || ádhakṛiṇoḥ prathamáṃ vīryàm mahád yád asyāgre bráhmaṇa ṣúshmam aírayaḥ | ratheshṭhéna háryaṣvena vícyutāḥ prá jīráyaḥ sisrate sadhryàk pṛíthak || 3 ||

May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 9

17

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
आद्द्यावापृथिवी ज्योतिषा वह्निरतनोदुत्सो व्युन्दन्तमोसि दुधिता समव्ययत् ॥४॥
स प्राचीनान्पर्वतान्दृंहदोजसाधराचीनमकृणोदपामपः ।
अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥५॥

ádhā yó víśvā bhúvanābhí majmánesānakrít právayā abby ávardhata | ád ródasī jyótisha váhnir átanot sívyan támāṅsi dúdhitā sám avyayat || 4 || sá prācínan párvatan driṅhad ójasādharācínam akṛinod apám ápaḥ | ádharayat prithivím víśvádhāyasam ástabhnan māyáyā dyám avasrásaḥ || 5 ||

॥२०॥ मास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि ।
येना पृथिव्यां नि किरिं शयर्ध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः ॥६॥
अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दृढि भागं तन्वो३ येन मामहः ॥७॥

sásmā áram bāhúbhyām yám pitákṛinod víśvasmad á janúsho védasas pári | yéna prithivyám ní krívim sayádhyai vájrena hatvy ávṛinak tuvishváṇiḥ || 6 || amajúr iva pitróḥ sácā satí samanád á sádasas tvám iye bhagam | kṛidhí praketám úpa masy á bhara daddhí bhagám tanvo yéna māmáhaḥ || 7 ||

भोजं त्वामिन्द्र वयं हुवेम दुदिष्ट्वमिन्द्रापांसि वाजान् ।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुर्हीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

bhojáṃ tvám indra vayáṃ huvema dadíṣh ṭvám indrápaṅsi vájan | aviddhīndra citráyā na ūtí kṛidhí vṛishann indra vásyaso naḥ || 8 || nūnáṃ sá — || 9 ||

He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamantine forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9

(१८) भरद्वाज ऋषय

(१-८) नवर्चस्य सूक्तस्य शातक्रतो गृत्समद ऋषिः । इन्द्रो देवता । १ त्रिष्टुप् ८ पङ्क्तिः ॥

प्रातो रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥१॥
सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्व ऊ जनन्त सो अन्येभिः सचते जेन्यो वृषा ॥२॥

18.

Prātá rátho návo yoji sásnis cáturyugas trikaśáḥ saptáraśmiḥ | dáśāritro manushyàḥ svarshàḥ sá ishṭíbhir matíbhī ráṁhyo bhūt ‖ 1 ‖ sásmā áram prathamáṃ sá dvitíyam utó tritíyam mánushaḥ sá hótā | anyásyā gárbham anyá u jananta só anyébhiḥ sacate jényo vṛ́shā ‖ 2 ‖

हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन ।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥३॥

hárī nú kaṃ
rátha índrasya yojam ayaí sūkténa vā . . ivena | mó shú
tvām átra bahávo hí víprā ní rīramann yajamānāso anyé
‖ 3 ‖

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥४॥
आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्टया सप्तत्या सोमपेयम् ॥५॥

a dvábhyaṃ háribhyāṃ indra yāhy á . . bhír á shadbhír huyámānaḥ | áshṭābhír daśábhiḥ . . ayáṃ sutáḥ sumakha má mṛídhas kaḥ ‖ 4 ‖ á viṃśatyā triṃśátā yāhy arvāṅ á catvāriṃśátā háribhir yujānáḥ | á pañcāśátā suráthebhir indrá shashṭyá saptatyá somapéyam ‖ 5 ‖

18

In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun's brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5

आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥
मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथाभिष्ठीर सवने मादयस्व ॥७॥
न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

áśītyā́ navatyā́ yāhy arvā́ṅ ā́ śaténa háribhir úhyamānaḥ | ayáṃ hí te ṣunáhotreshu sóma índra tvāyā́ pári-shikto mádaya ‖ 6 ‖ mā́ma brā́hmendra yāhy áchā víṣvā hárī dhurí dhishvā ráthasya | purutrā́ hí vihávyo babhū́thāsmáṁ̃ chūra sávane mādayasva ‖ 7 ‖ nā́ ma índreṇa sakhyáṃ ví yoshad asmábhyam asya dákshiṇā duhīta | úpa jyéshṭhe várūthe gábhastau prāyé-prāye jigīvā́ṁsaḥ syā́ma ‖ 8 ‖ nū-náṃ sā́ — ‖ 9 ‖

(१९) एकोनविंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३८॥ अपाव्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः ॥१॥
अस्य मन्दानो मघो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत् ।
प्र यद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चकमन्त ॥२॥

19.

Ápayy asyándhaso mádāya mánīshiṇaḥ suvānásya práyasaḥ | yásmiṃn índraḥ pradívi vavṛidhaná óko dadhé brahmaṇyántaś ca náraḥ ‖ 1 ‖ asyá mandanó mádhvo vájrahasto 'hiṃ índro arṇovṛítaṃ ví vṛiścat | prá yád váyo ná svása-raṇy áchā práyāṃsi ca nadínāṃ cákramanta ‖ 2 ‖

Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation. 6

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations. 7

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

19

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes. 1

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamantine determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests. 2

स माहिन इन्द्रो अर्णो अपां प्रेरयदहिहाच्छा समुद्रम् ।
अजनयत्सूर्यं विदद्गा अक्तुनाह्ना वयुनानि साधत् ॥३॥
सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे हन्ति वृत्रम् ।
सद्यो यो नृभ्यो अतसाय्यो भूत्पस्पृधानेभ्यः सूर्यस्य सातौ ॥४॥
स सुन्वत इन्द्रः सूर्यमा देवो रिणद्भार्त्याय स्तवान् ।
आ यद्वयिं गुहदंवद्यमस्मै भरदंशं नैनशो दशस्यन् ॥५॥

sá máhina índro árṇo apám praírayad ahihácha samudrám | ájanayat sū́ryaṃ vidád gā́ aktúnāhnāṃ vayúnāni sādhat || 3 || só apratīní mánave purū́ṇíndro daśad daśúshe hánti vritrám | sadyó yó nṛíbhyo atasā́yyo bhū́t paspṛidhānébhyaḥ sū́ryasya sātaú || 4 || sá sunvatá índraḥ sū́ryaṃ á devó riṇan mártyāya stavā́n | á yád rayíṃ guhádavadyam asmai bhárad áṃśaṃ naítaśo daśasyán || 5 ||

सप्तमं मण्डलम् ॥ स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥६॥
एवा त इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधर्देवस्य पीयोः ॥७॥
एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

sá randhayat sadívaḥ sárathaye śúshṇam aśúsham kúyavaṃ kútsāya | dívodāsāya navatíṃ ca návéndraḥ púro vy airac cháṃbarasya || 6 || evá ta indrocátham ahema śravasyá ná tmánā vājáyantaḥ | asyáma tát sáptam āśushāná nanámo vádhar ádevasya pīyóḥ || 7 || evá te gṛitsamadā́ḥ śūra mánmānāvasyávo ná vayúnāni takshuḥ | brahmaṇyánta indra te návīya ishaṃ úrjaṃ sukshitíṃ sumnám aśyuḥ || 8 || nunáṃ sā — || 9 ||

That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presentor of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificient learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

(२०) विंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गोतमो गृत्समद ऋषिः । इन्द्रो देवता । (१–२, ४–९) प्रथमादिनवर्चोऽक्षरपङ्क्त्यादिछन्दसस्य च त्रिष्टुप्, (३) तृतीयायाश्च विराट्स्थाना गायत्री ।

वयं ते वय इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथंशुभ् ।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥१॥
त्वं नो इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान् ।
त्वमिनो वृशुषो वरूतेत्थाधीरभि यो नक्षति त्वा ॥२॥

20.

Vayáṃ te váva indra viddhí shú ṇaḥ prá bharamahe vajayúr ná rátham | vipanyávo dídhyato manīshā́ sumnám íyakshantas tvā́vato nṛ́n || 1 || tvám̐ na indra tvā́bhir ūtí tvavató abhishṭipā́si jánan | tvám ino dāśúsho varūtétthā́dhīr abhí yó nákshati tvā || 2 ||

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता ।
यः शंसन्तं यः शंशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत् ॥३॥
तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शाशदुश्च ।
स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः ॥४॥
सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन् ।
मुष्णन्नुषसः सूर्येण स्तवानश्चस्य चिच्छश्वतपूर्व्याणि ॥५॥

sá no yúvéndro johūtraḥ sákha śivó narā́m astu pātā́ | yáḥ śáṃsantaṃ yáḥ śaśamānáṃ ūtí pácantaṃ ca stuvántaṃ ca praṇéshat || 3 || tám u stusha índraṃ táṃ gṛiṇīshe yásmin purā́ vāvṛidhúḥ śāśa dúś ca | sá vásvaḥ kámam pipárad iyāṇó brahmaṇyató nū́tanasyāyóḥ || 4 || só áṅgirasam uchátha jujushvā́n bráhmā tū́tod índro gātúm ishṇán | mushṇánn ushásaḥ súryeṇa stavā́n áśnasya cic chiśnathat pūrvyā́ṇi || 5 ||

20

We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5

॥ ६॥ स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः ।
अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्वाजस्य स्रुधावान् ॥६॥
स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥७॥

sá ha śrutá índro náma devá urdhvó bhuvan mánushe dasmátamaḥ | áva priyám arśasanásya sāhvāñ chíro bharad dāsásya svadhāvān ‖ 6 ‖ sá vṛitrahéndraḥ kṛishṇáyonīḥ puraṃdaró dāsīr airayad ví | ájanayan mánave kshám apáś ca satrā́ śáṁsaṃ yájamānasya tutot ‖ 7 ‖

तस्मै तवस्यमनु दायि सत्रेन्द्राय देवेभिरर्णसातौ ।
प्रति यदस्य वज्रं बाह्वोर्धृष्वी दस्यून्पुर आयसीर्नि तारीत् ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

tásmai tavasyàm ánu dayi satréndraya devébhir árṇasatau | práti yád asya vájram bāhvór dhúr hatví dásyūn púra áyasīr ní tārīt ‖ 8 ‖ nūnáṃ sá — ‖ 9 ‖

(२१) एकविंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–५) प्रथमादि-पञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजनाय हर्यतम् ॥१॥

21.

Visvajíte dhanajíte svarjíte satrājíte nṛijíta urvarajíte | asvajíte gojíte abjíte bharéndrāya sómaṃ yajatā́ya haryatám ‖ 1 ‖

May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malacious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

21

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वल्गये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

abhibhúve 'bhibhaṅgāya vanvaté 'shāḷhāya sáhamānāya vedhásе | tuvigráye válmaye dushṭárītave satrāsáhe náma índrāya vocata || 2 ||

सत्रासाहो जनभक्षो जनंसहध्यवनो युध्मो अनु जोषमुक्षितः ।
वृत्रंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

satrāsāhó janabhakshó janaṃsahás cyávano yudhmó ánu jósham ukshitáḥ | vṛitaṃcayáḥ sáhurir vikshv āritá índrasya voeam prá kṛitáni vīryā̀ ||3||

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असंमष्टकाव्यः ।
रथ्रचोदः श्रथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत ॥४॥

anānudó vrishabhó dódhato vadhó gambhīrá ṛishvó ásamashṭakāvyaḥ | radhracodáḥ śnáthano vīḷitás pṛithúr índraḥ suyajñá ushásaḥ svàr janat || 4 ||

यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः ।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥
इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाध्यानै वाचः सुदिनत्वमह्नाम् ॥६॥

yajñéna gātúm aptúro vividrire dhíyo hinvānā́ uśíjo manīshíṇaḥ | abhisvárā nishádā gā́ avasyáva índre hinvānā́ drávi ṇāny āśata || 5 || índra śréshṭhāni drávi ṇāni dhehi cíttiṃ dákshasya subhagatvám asmé | póshaṃ rayī ṇā́m árishṭiṃ tanū́nāṃ svādmā́naṃ vācáḥ sudinatvám áhnām || 6 ||

May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificient, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6

(१-४) चतुर्भिरस्यात्रेय सुहोत्रस्य गोत्रजा गृत्समद ऋषिः । इन्द्रो देवता । (१) प्रथमर्चे अनुष्टुप् । द्वितीयादित्रिचरय चाष्टिशकरी, (४) चतुर्थ्यां अष्टिर्वा छन्दसी ॥

॥२८॥ त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

22.

Tríkadrukeshu mahishó yávaśiraṃ tuvishúshmas tṛipát sómam apibad vishṇuna sutáṃ yáthavaśat | sá īṃ mamada máhi kárma kártave mahắṃ urúṃ saínaṃ saścad devó devắṃ satyám índraṃ satyá índuḥ ‖ 1 ‖

अध त्विषीमाँ अभ्योजसा क्रिविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

ádha tvishmāñ abhy
ójasa krívim yudhábhavad a ródasī aprinad asya majmánā
prá vavṛidhe | ádhattanyám jaṭhare prém aricyata saínaṃ
— ‖ 2 ‖

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः साम्राहिर्भूयो विचर्षणिः ।
दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

sākáṃ jātáḥ krátunā sākám ójasā vavakshitha sākáṃ vṛiddhó vīryaiḥ sāsahír mṛídho vícarshaṇiḥ | dắtā rắdha stuvaté kámyaṃ vásu saínaṃ - ‖ 3 ‖

Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3

तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यद्देवस्य शवसा प्रारिणा असुं रिणन्नपः ।
भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥४॥

táva tyán náryaṃ nṛitó 'pa indra prathamám pūrvyáṃ diví pravácyaṃ kṛitám | yád devásya ṣávasā práriṇā ásuṃ riṇánn apáḥ | bhúvad víṣvam abhy ádevam ójasā vidád ūrjaṃ ṣatákratur vidád íṣham || 4 ||

(६३) त्रयोविंशं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१, ५, ९, ११, १७, १९) प्रथमाषष्ठमीनवम्येकादशीसप्तदश्येकोनविंश्यृचां ब्रह्मणस्पतिः, (२–४, ६–८, १०, १२–१६, १८) द्वितीयादिपञ्चर्यादित्र्यृचयोर्दशम्या द्वादश्यादिपञ्चानामष्टादश्याश्च बृहस्पतिर्देवते । (१–१४, १६–१८) प्रथमादिचतुर्दशर्चां षोडश्यादित्रयस्य च जगती, (१५, १९) पञ्चदश्येकोनविंश्योश्च त्रिष्टुप् छन्दसी ॥

॥२९॥ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥१॥
देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥
आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥३॥

29.

Gaṇánām tvā gaṇápatim havāmahe kavím kavīnám upamáśravastamam | jyeshṭharájam bráhmaṇām brahmaṇas pata á naḥ śṛiṇvánn ūtíbhiḥ sīda sádanam || 1 || devás cit te asurya prácetaso bṛíhaspate yajñíyam bhāgám ānaśuḥ | usrá iva sū́ryo jyótishā mahó víśveshām ij janitá bráhmaṇām asi || 2 || á vibádhyā parirápas támāṅsi ca jyótishmantaṃ rátham ṛitásya tishṭhasi | bṛíhaspate bhīmám amitradámbhanam rakshohánaṃ gotrabhídaṃ svarvídam || 3 ||

That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us. 4

23

We invite you, supreme Lord, suprascient amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections. 1

Through your favours, even the benevolent Nature's bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge. 2

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss. 3

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशाञ्छ तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥४॥
न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्धरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

sun

tíbhir nayasi tráyase jánaṃ yáś túbhyaṃ dáśān ná tám áṅhaḥ aśnavat | brahmadvíshas tápano manyumír asi bṛíhaspate máhi tát te mahitvanám ‖ 4 ‖ ná tám áṅho ná duritáṃ kúta- caná nárātayas titirur ná dvayavínaḥ | viśvā íd asmād dhvá- ráso ví bādhase yáṃ sugopá rákshasi brahmaṇas pate ‖ 5 ‖

॥ ७ ॥ त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥६॥
उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥
त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥८॥
त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तळिनो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥९॥

tváṃ no gopáḥ pathikṛíd vicakshaṇás táva vratáya matíbhir jarāmahe | bṛíhaspate yó no abhí hváro dadhé svá tám marmartu duchúna hárasvatī ‖ 6 ‖ utá vā yó no marcáyād ánāgaso 'rātīvā́ mártaḥ—sānúko vṛíkaḥ | bṛíhaspate ápa táṃ vartayā patháḥ sugáṃ no asyaí devávītaye kṛidhī ‖ 7 ‖ trātā́raṃ tvā tanúnāṃ havāmahé 'vasparta adhivaktā́raṃ asmayúm | bṛíhaspate devanído ní barhaya má duréva úttaraṃ sumnám ún naśan ‖ 8 ‖ tváyā vayáṃ suvṛídhā brahmaṇas pate spārhā́ vasú manushyā́ dadīmahi yá no dū́re taḷíto yá árātayo 'bhí sánti jambháya tā́ anapnásaḥ ‖ 9 ‖

With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despites knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme. 4

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord suprascient defend and protect, for you drive away from him all that is treacherous and injurious. 5

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme. 6

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment. 7

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you. 8

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions. 9

त्वया॒ व॒यमु॑त्त॒मं धी॑महे॒ वयो॒ बृह॑स्पते॒ पप्रि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुःशं॒सो अभि॑दि॒प्सुरी॑शत॒ प्र सु॒शंसा॑ म॒तिभि॑स्तारिषीमहि ॥१०॥

अ॒ना॒नु॒दो वृ॑ष॒भो ज॑ग्मि॒राहु॑वं नि॒ष्टप्ता॒ शत्रुं॑ पृतना॒सु सास॑हिः ।
अ॒स्मे स॒त्य ऋ॑ण॒या ब्र॑ह्मणस्पत उ॒ग्रस्य॑ चिद्दमि॒ता वी॑ळुहर्षिणः ॥११॥
अदे॑वेन॒ मन॑सा॒ यो रि॒॑षण्य॑ति॒ शासा॒मुग्रो॒ मन्य॑मानो॒ जिघां॑सति ।
बृह॑स्पते॒ मा प्रण॒क्तस्य॑ नो व॒धो नि कर्म॑ म॒न्युं दु॒रेव॑स्य शर्धतः ॥१२॥

tváyā vayám uttamáṃ dhīmahe váyo bṛíhaspate páprinā sásninā yujā́ | mā́ no duḥśáṃsō abhidipsáta iṣata prá suśáṃsā matíbhis tārishmahi || 10 ||

anānudó vṛishabhó jágmir āhavám níshṭaptā śátrupṛtanāsu sāsahíḥ | ási satyá ṛiṇayā́ brahmaṇas pata ugrásya cid damitā́ vīḷuharshiṇaḥ || 11 || ádevena mánasā yó shaṇyáti śāsám ugró mányamāno jighāṃsati | bṛíhaspa mā́ práṇak tásya no vadhó ní karma manyúṃ durévas śárdhataḥ || 12 ||

भरे॑षु हव्यो॒ नम॑सोपस॒द्यो ग॒न्ता वाजे॑षु सनि॒ता ध॑नंध॒नम् ।
विश्वा॒ इद॒र्यो अ॑भिदि॒प्स्वो॑३ मृधो॒ बृह॒स्पति॒र्वि व॑वर्हा॒ रथाँ॑ इव ॥१३॥
तेजि॑ष्ठया तप॒नी र॑क्षस॒स्तप॒ ये त्वा॑ नि॒दे द॑धि॒रे दृ॒ष्टवी॑र्यम् ।
आ॒विस्तत्कृ॑ष्व॒ यद॑स॒च्च उ॒क्थ्यं॑ बृह॒स्पते॒ वि प॑रि॒रापो॑ अर्दय ॥१४॥
बृह॒स्पते॒ अति॒ यदर्यो॑ अर्हा॒द्द्युम॑द्विभाति॒ क्रतु॑म॒ज्जने॑षु ।
यद्दी॒दय॒च्छव॑स ऋतप्रजात॒ तद॒स्मासु॒ द्रवि॑णं धेहि चि॒त्रम् ॥१५॥

bháreshu hávyo námasopasádyo gánta vājeshu sánitā dhánaṃ-dhanam | víśvā íd aryó abhidipsvo mṛídho bṛíhaspátir ví vavarha ráthāṃ iva || 13 || tejishthayā tapaní rakshásas tapa yé tvā nidé dadhiré dṛishṭávīryam āvís tát kṛishva yád ásat ta ukthyàṃ bṛíhaspate ví para rápo ardaya || 14 || bṛíhaspate áti yád aryó árhād dyumá vibhāti krátumaj jáneshu | yád dīdáyac chávasa ṛitaprajāt tád asmāsu drávinaṃ dhehi citrám || 15 ||

May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascient, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15

॥३२॥ मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

mā́ na stenébhyo yé abhí druhás padé nirāmíṇo ripávo 'nneshu jāgṛidhúḥ | á devánām óhate ví vráyo hṛidí bṛíhaspate nā́ paráḥ sámno vidúḥ ॥ 16 ॥

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता महऋतस्य धर्तरि ॥१७॥

víṣvebhyo hí tvā bhúvanebhyas pári tváshṭājanat sā́mnaḥ-sāmnaḥ kavíḥ | sá ṛiṇacíd ṛiṇayā́ bráhmaṇas pátir druhó hantā́ mahā́ ṛitásya dhartári ॥ 17 ॥

तवं श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥१८॥

táva ṣriyé vy ajihīta párvato gávāṃ gotrám udásṛijo yád aṅgiraḥ | índreṇa yujā́ támasā párīvṛitam bṛíhaspate nír apā́m aubjo arṇavám ॥ 18 ॥

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

bráhmaṇas pate tvám asyā́ yantā́ suktásya bodhi tánayaṃ ca jinva | víṣvaṃ tád bhadráṃ yád ávanti devā́ bṛihád vadema — ॥ 19 ॥

O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-supreme, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 19

(२४) चतुर्विंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-१०, १२-१५) बृहस्पतिः, (२-९,११,१३-१६) द्वितीयायष्टानामेकादश्यात्सप्तयोदश्यादिचतसृणाञ्च बृहस्पतिः, (१२) द्वाव-शर्याश्चेन्द्राबृहस्पती देवताः । (१-११,१३-१५) प्रथमाद्येकादशर्चौ त्रयोदश्यादिद्व्यृचस्य च जगती (१२,१६) द्वादशीषोडश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ सेमामविड्धि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीढ्वान्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥
यो नस्त्वान्यनमरुध्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिर्ग चार्वद्रिमुस्नन्त्सं पर्वतम् ॥२॥

Sémām aviddhi prábhritiṃ ya ísishe 'yā vidhema navaya mahā́ girā́ | yáthā no mīḷhvā́n stávate sákhā táva bṛihaspate síshadhaḥ sotā́ no matím || 1 || yo nas tvā́ anyó amárur yujás kṛitād dardármanyunā śámbarāṇi vi | prā́cyāvayad acyutā́ brā́hmaṇas pátir á cāvisan vasumántam ut parvatam || 2 ||

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता ।
उद्ना ओजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥
अस्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥४॥

tád devā́nām devátamāya kártvam áśrathnan dṛiḷhā́vradanta vīḷitā́ | úd gā́ ājad ábhinad brā́hmaṇā valám á gūhat támo vy àcakṣayat svàḥ || 3 || ásmāsyam avatam brā́hmaṇas patir mádhudhāram abhí yam ójasātṛiṇat | tám evá víśve papire svardṛíśo bahú sā́kam sisicur útsam udríṇam ||4||

24

Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom. 1

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom. 2

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine. 3

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar. 4

सना॒ ता का चि॒द्भुव॑ना भवी॒त्वा मा॒द्भिः श॒रद्भि॑र्दु॒रो व॑रन्त वः ।
अ॒यत॑न्ता॒ चर॑तो अ॒न्यद॑न्य॒दिद्या च॒कार॑ व॒युना॒ ब्रह्म॑णस्पतिः ॥५॥

sánā tā́ ká cid bhúvanā bhávītvā mā́dbhiḥ śarádbhir dúro varanta vaḥ | áyatantā carato anyád-anyad íd ya cakā́ra vayúnā bráhmaṇas pátiḥ || 5 ||

[२॥] अ॒भि॒नक्ष॑न्तो अ॒भि ये तमा॑न॒शुर्नि॒धिं प॒णी॒नां प॑र॒मं गुहा॑ हि॒तम् ।
ते विद्वां॑सः प्रति॒चक्ष्यानृ॑ता॒ पुन॑र्यत॒ उ॒ आय॒न्तदु॑दी॒युरा॒विश॑म् ॥६॥
ऋ॒ता॒वा॒नः प्रति॒चक्ष्यानृ॑ता॒ पुन॑रात॒ आ त॑स्थुः क॒वयो॑ म॒हस्प॑थः ।
ते बा॒हुभ्या॑ धमि॒तम॒ग्निमश्म॑नि॒ नकिः॑ षो अ॒स्त्यर॑णो ज॒हुर्हि तम् ॥७॥

abhinákshanto abhí yé tám ānaśúr nidhím paṇīnā́m paramā́ṃ gúha hitā́m | té vidvā́ṁsaḥ praticákshyānṛitā púnar yáta u áyan tád úd īyur aviṣam || 6 || ṛitā́vānaḥ praticákshyānṛitā púnar āta ā́ tasthuḥ kaváyo mahás pathā́ḥ | té bāhúbhyāṃ dhamitám agnim áśmani nákiḥ shó asty áraṇo jahúr hí tám || 7 ||

ऋ॒त॒ज्येन॑ क्षि॒प्रेण॒ ब्रह्म॑णस्पति॒र्यत्र॒ वष्टि॒ प्र त॒दश्नो॑ति॒ धन्व॑ना ।
तस्य॑ सा॒ध्वीरिष॑वो॒ याभि॑र॒स्यति॑ नृ॒चक्ष॑सो॒ दृश॑ये कर्ण॒योन॑यः ॥८॥
स सं॒नय॑ः स वि॒नय॑ः पु॒रोहि॑तः स सु॒ष्टु॑तः स यु॒धि ब्रह्म॑णस्पतिः ।
चा॒क्ष्मो यद्वाज॒ भर॑ते म॒ती धना॑दित्सू॒र्यस्तप॑ति तप्यतु॒र्वृथा॑ ॥९॥

ṛitájyena kshipréṇa bráhmaṇas pátir yátra váshṭi prá tád aśnoti dhánvanā | tásya sādhvír íshavo yā́bhir ásyati nṛicákshaso dṛiśáye kárṇayonayaḥ || 8 || sá saṃnayáḥ sá vinayáḥ puróhitaḥ sá súshṭutaḥ sá yudhí bráhmaṇas pátiḥ | cākshmó yád vā́jam bhárate matí dhánād ít sū́ryas tapati tapyatúr vṛithā́ ||9||

For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in the conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9

विभ्वं प्रभुं प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

vibhú prabhú prathamám mehánāvato bṛíhaspáteḥ suvidátrāṇi rádhyā |
imā́ sātā́ni venyásya vājíno yéna jánā ubháye bhuñjaté víśaḥ ‖ 10 ‖

॥३॥ योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

yó 'vare vṛijáne viśvátha vibhúr mahám u raṇváḥ śávasā vavákshitha | sá devó devā́n práti paprathe pṛithú víśvéd u tā́ paribhū́r bráhmaṇas pátiḥ ‖ 11 ‖ víśvaṃ satyám maghavānā yuvór íd ā́paś caná prá minanti vratám vām | áchendrābrahmaṇaspatī havír nó 'nnaṃ yújeva vājínā jigātam ‖ 12 ‖

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वशा ऋणमादृदिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥१४॥

utā́śishṭhā ánu śṛiṇvanti váhnayaḥ sabhéyo vípro bharate matī́ dhánā | vīḷudvéshā ánu vā́śa ṛiṇám ādadiḥ sá ha vājī́ samithé bráhmaṇas pátiḥ ‖ 13 ‖ bráhmaṇas páter abhavad yathāvaśám satyó manyúr máhi kármā karishyatáḥ | yó gā́ udā́jat sá divé ví cābhajan mahíva rītíḥ śávasāsarat pṛithak ‖ 14 ‖

The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascient, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascient, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascient becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14

ब्रह्मणस्पते सुयमस्य विश्वहा राय: स्याम रथ्यो३ वयस्वत: ।
वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥१५॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीरा: ॥१६॥

bráhmaṇas pate suyámasya viśváhā rāváḥ syāma rathyò váyasvataḥ | vīréshu vīrā́ñ úpa priñdhi nas tvám yád íśāno bráhmaṇā véshi me hávam ‖ 15 ‖ bráhmaṇas pate tvám asya — ‖ 16 ‖

(२५) पञ्चविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत् ।
जातेन जातमति स प्र सर्सृते यं युजं कृणुते ब्रह्मणस्पतिः ॥१॥
वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्बोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यं युजं कृणुते ब्रह्मणस्पतिः ॥२॥
सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीरभि वष्ट्योजसा ।
अग्नेरिव प्रसितिर्नाह वर्तवे यं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

25.

Indhāno agnim vanavad vanushyatáḥ kṛitábrahmā śūśuvad rātáhavya ít | jāténa jātám áti sá prá sarsṛite yám-yam yújam kṛiṇuté bráhmaṇas pátiḥ ‖ 1 ‖ vīrébhir vīrā́n vanavad vanushyató góbhī rayím paprathad bódhati tmánā | tokám ca tásya tánayam ca vardhate yám-yam — ‖ 2 ‖ síndhur ná kshódaḥ śimīvā́ñ righāyató vṛísheva vádhrīñr abhí vashṭy ójasā | agnér iva prásitir nā́ha vártave yám-yam — ‖ 3 ‖

O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

25

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy's warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3

तस्मा॑ अर्षन्ति दि॒व्या असश्चतः॒ स सत्वभिः॑ प्रथ॒मो गोषु॑ गच्छति ।
अनि॑भृष्टतविषिर्हन्त्योज॑सा॒ यंयं॒ युजं॑ कृणु॒ते ब्रह्म॑णस्पतिः ॥४॥
तस्मा॒ इद्विश्वे॑ धुनयन्त॒ सिन्ध॑वोऽच्छिद्रा शर्म॑ दधिरे पुरू॑णि ।
देवा॑नां॒ सुम्ने॑ सुभगः॒ स ए॑धते॒ यंयं॒ युजं॑ कृणु॒ते ब्रह्म॑णस्पतिः ॥५॥

tásmā arshanti divyā́ asaścátaḥ sá sátvabhiḥ prathamó góshu gachati | ánibhṛishṭatavishir hanty ójasā yáṃ-yaṃ — ‖ 4 ‖ tásmā íd víśve dhunayanta síndhavó 'chidrā śárma dadhire purūṇi | devā́nāṃ sumné subhágaḥ sá edhate yáṃ-yaṃ — ‖ 5 ‖

(२६) षड्विंशं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥५॥ ऋ॒जुरि॑च्छंसो॒ वन॑वद्वनुष्य॒तो दे॒वय॒न्निद्दे॒वय॑न्तम॒भ्य॑सत् ।
सु॒प्रावी॑रिद्वनवत्पृत्सु दु॒ष्टरं॑ यज्ञेद॑र्यज्ञो॒र्वि भ॑जाति॒ भोज॑नम् ॥१॥
यज॑स्व वीर॒ प्र वि॑हि॒ मनाय॒तो भ॒द्रं मन॑ः कृणुष्व वृत्र॒तूर्ये॑ ।
ह॒विष्कृ॑णुष्व सुभगो॒ यथास॑सि॒ ब्रह्म॑णस्पते॒रव॒ आ वृ॑णीमहे ॥२॥
स इज्जने॑न॒ स वि॒शा स जन्म॑ना॒ स पु॒त्रैर्वाजं॑ भरते॒ धना॒ नृभिः॑ ।
देवा॑नां॒ यः पि॒तर॑मा॒विवा॑सति श्र॒द्धामना॑ ह॒विषा॒ ब्रह्म॑णस्पतिम् ॥३॥

26.

Ṛijúr íc cháṅso vanavad vanushyató devayánn íd ádevayantam abhy àsat | suprāvír íd vanavat pṛitsú dushṭáraṃ yájvéd áyajyor ví bhajāti bhójanam ‖ 1 ‖ yájasva vīra prá vihi manāyató bhadrám mánaḥ kṛiṇushva vṛitratū́rye | havísh kṛiṇushva subhágo yáthāsasi bráhmaṇas páter áva á vṛiṇīmahe ‖ 2 ‖ sá íj jánena sá viśá́ sá jánmanā sá putraír vā́jam bharate dhánā nṛíbhiḥ | devā́nāṃ yáḥ pitáram āvívāsati śraddhā́manā havíshā bráhmaṇas pátim ‖ 3 ‖

Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

26

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones, acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुष्यतीमंहसो रक्षती रिषोऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

yó
asmai havyair ghṛitávadbhir ávidhat prá tám prācā́ nayati brā́hmaṇas pátiḥ | urushyátīm áṅhaso rákshatī rishó 'ṅhóś cid asmā́ urucákrir ádbhutaḥ || 4 ||

(२७) सप्तविंशं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कुर्मो वा ऋषिः । आदित्या देवताः । विष्टुप् छन्दः ॥

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥
इमं स्तोमं मरुतो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥
त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥
पारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

27.

Imá gíra ādityébhyo ghṛitásnūḥ sanád rā́jabhyo juhvā́ juhomi | śṛiṇótu mitró aryamā́ bhágo nas tuvijātó váruṇo dákṣho áṅśaḥ || 1 || imā́m stómam sákratavo me adyā́ mitró aryamā́ váruṇo jushanta | ādityā́saḥ śúcayo dhā́rapūtā ávṛijinā anavadyā́ árishṭāḥ || 2 || tá ādityā́sa urávo gabhīrā́ ádabdhāso dípsanto bhūryakshā́ḥ | antáḥ paśyanti vṛijinótā sā́dhu sárvaṃ rā́jabhyaḥ paramā́ cid ánti || 3 || dhārā́yanta ādityā́so jágat sthā́ devā́ víśvasya bhúvanasya gopáḥ | dīrghā́dhiyo rákshamāṇā asuryàm ṛitā́vānaś cáyamānā ṛiṇā́ni || 4 ||

The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificient and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

27

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,— they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature's debts. 4

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

vidyā́m ādityā ávaso vo asyá yád aryaman bhayá ā́ cin mayobhú | yushmā́kam mitrāvaruṇā prāṇītau pári ṣvábhreva duritā́ni vṛijyām || 5 ||

॥७॥ सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥६॥
पिपर्तु नो अदितिर्राजपुत्रार्ति द्वेषांस्यर्यमा सुगेभिः ।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

sugó hí vo aryaman mitra pánthā anṛiksharó varuṇa sādhúr ásti | ténādityā ádhi vocatā no yáchatā no dushparihántu ṣárma || 6 || pípartu no áditī rájaputráti dvéshāṅsy aryamā́ sugébhiḥ | bṛihán mitrásya váruṇasya ṣármópa syāma puruvīrā árishṭāḥ || 7 ||

तिस्रो भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥८॥
त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥९॥

tisró bhū́mīr dhārayan trí̃r utá dyū́n trí̃ṇi vratā́ vidáthe antár eshām | ṛiténādityā máhi vo mahitvám tád aryaman varuṇa mitra eā́ru || 8 || trí rocanā́ divyā́ dhārayanta hiraṇyáyāḥ ṣúcayo dhā́rapūtāḥ | ásvapnajo animishā́ ádabdhā urusháṅsā ṛijáve mártyāya || 9 ||

May I be conscious, O suns (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord's grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God's grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा ॥१०॥

tvám víśveshām varuṇāsi rājā yé ca devá asura yé ca mártāḥ | śatám no rāsva śarádo vicákshe 'ṛyámāyūṅshi sudhitāni pūrvā || 10 ||

॥८॥ न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥
यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

ná dakshiṇā́ ví cikite ná savyá ná prācīnam ādityā nótá paścā́ | pākyà cid vasavo dhīryà cid yushmánīto ábhayaṃ jyótir aśyām || 11 || yó rā́jabhya ṛitanibhyo dadā́śa yáṃ vardháyanti pushṭáyaś ca nítyaḥ | sá revā́n yāti prathamó ráthena vasudā́vā vidátheshu praśastáḥ || 12 ||

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥१३॥
अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥१४॥

śúcir apáḥ sūyávasā ádabdha úpa kṣheti vṛiddhávayāḥ suvíraḥ | nákish ṭáṃ ghnanty ántito ná dūrád yá ādityā́nām bhávati práṇītau || 13 || ádite mítra váruṇotá mṛiḷa yád vo vayáṃ cakṛimā́ kác cid ā́gaḥ | urv àśyām ábhayaṃ jyótir indra mā́ no dīrghā́ abhí naśan támisrāḥ || 14 ||

O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificient and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain unmolested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14

उ॒भे अ॑स्मै पीपयतः समी॒ची दि॒वो वृ॒ष्टिं सु॒भगो॒ नाम॒ पुष्य॑न् ।
उ॒भा क्षया॑वाजयन्याति पृत्सू॒भावर्धौ॑ भवतः सा॒धू अ॑स्मै ॥१५॥
या वो॑ मा॒या अ॑भि॒द्रुहे॒ यज॑त्राः पाशा॑ आदित्या रि॒पवे॒ वि॒चृ॑त्ताः ।
अ॒श्वी॒व॒ तॉं अति॑ येषं॒ रथे॒नारि॑ष्टा उ॒रावा शर्म॑न्त्स्याम ॥१६॥
माहं म॒घोनो॑ वरुण प्रि॒यस्य॑ भू॒रिदा॑त्र॒ आ वि॑दं शू॒नमा॑पेः ।
मा रा॒यो रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्वदे॑म वि॒दथे॑ सु॒वीराः॑ ॥१७॥

ubhé asmai pīpayataḥ samīcī́ divó vṛishṭíṃ subhágo nā́ma púshyan | ubhā́ kshā́yāv ājā́yan yāti pṛitsū́bhāv árdhau bhavataḥ sādhū́ asmai || 15 || yā́ vo māyā́ abhidrúhe yajatrāḥ pā́sā ādityā ripáve vícṛittāḥ | aśvíva tā́ṅ áti yeshaṃ ráthenāriṣhṭā urā́v ā́ śárman syāma || 16 || mā́hám maghóno varuṇa priyásya bhūridā́vna ā́ vidaṃ śū́nam āpéḥ | mā́ rāyó rājan suyámād áva sthām bṛihád vadema — || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१-११) एकादशर्चस्याद्य सूक्तस्य सूक्तमदो गार्त्समदः कूर्मो वा ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इ॒दं कु॒वेरा॑दित्यस्य॒ स्वरा॒जो॒ विश्वा॑नि॒ सान्त्य॒भ्य॑स्तु म॒ह्ना ।
अति॒ यो म॒न्द्रो यज॑थाय दे॒वः सु॒कीर्ति॑ भिक्षे॒ वरु॑णस्य॒ भूरेः॑ ॥१॥
तव॑ व्र॒ते सु॒भगा॑सः स्याम स्वा॒ध्यो॑ वरुण तुष्टुवां॑सः ।
उ॒पाय॑न उ॒षसा॑ गो॒मती॑नामग्नयो॒ न जर॑माणा॒ अनु॒ द्यून् ॥२॥

28.

Idáṃ kavér ādityásya svarā́jo víśvāni sánty abhy àstu mahnā́ | áti yó mandró yajáthāya devā́ḥ sukīrtím bhikshe váruṇasya bhū́reḥ || 1 || táva vraté subhágāsaḥ syāma svā-dhyò varuṇa tushṭuvā́ṅsaḥ | upā́yana ushásām gómatīnām agnáyo ná járamāṇā ánu dyū́n || 2 ||

Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life's conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature's bounties at this worship. 17

28

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2

तव स्याम पुरुवीरस्य शर्मन्नुरुꣳसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥३॥
प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥४॥
वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

táva syāma puruvīrasya śármann urusáṁsasya varuṇa praṇetaḥ | yūyáṃ naḥ putrā aditer adabdha abhí kshamadhvaṃ yújyāya devāḥ || 3 || prá sīm aditýó asṛijad vidhartā́ṁ ṛitáṃ síndhavo váruṇasya yanti | ná śramyanti ná ví mucanty eté váyo ná paptū́ raghuyā́ parijman 4 ví máċ chrathāya raśanā́m ivága ṛidhyáma te varuṇa khám ṛitásya | má tántuṣ chedi váyato dhíyam me mā́ mā́trā śāry apásaḥ purá ṛitóḥ || 5 ||

॥१०॥ अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥६॥
मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥७॥
नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

ápo sú myaksha varuṇa bhiyásam mát sámrāḷ ṛitāvó 'nu mā gṛibhāya | dā́meva vatsā́d ví mumugdhy áṅho nahí tvád āré nimíshaś canéṣe || 6 || mā́ no vadhaír varuṇa yé ta ishṭáv énaḥ kṛiṇvántam asura bhṛiṇánti | mā́ jyótishaḥ pravasathā́ni ganma ví shū́ mṛídhaḥ śiśratho jīváse naḥ || 7 || námaḥ purā́ te varuṇotá nūnā́m utáparaṃ tuvijāta bravāma | tvé hí kam párvate ná śritā́ny ápracyutāni dūḷabha vratā́ni || 8 ||

O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship. 3

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth. 4

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time. 5

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leylid's lord without you. 6

Do not harm us, O vernerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live. 7

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded. 8

परा ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥
यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
माहं मघोनो वरुण प्रियस्य भूरिदाम्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

pára ṛiṇá savir ádha mátkṛitani máhaṃ rājann anyákṛitena bhojam | ávyushṭa ín nú bhūyasīr ushásā á no jīvān varuṇa tāsu ṣādhi | 9 | yó me rajan yújyo vā sákhā va svápne bhayám bhīráve máhyam áha | stenó va yó dípsati no vṛíko va tváṃ tásmād varuṇa pahy asmān || 10 || máhaṃ maghóno — || 11 ||

(२९) एकोनत्रिंशं सूक्तम्

(१–७) सप्तचस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कुर्मो वा ऋषिः । विश्वे देवा देवता । त्रिष्टुप् छन्दः ॥

धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः ।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥
यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

29.

Dhṛítavratā ádityā íshirā āré mát karta rahasūr ivágaḥ | śṛiṇvató vo váruṇa mítra dévā bhadrásya vidvā́ṃ ávase huve vaḥ || 1 || yūyáṃ devāḥ prámatir yūyám ójo yūyáṃ dvéshāṃsi sanutár yuyota | abhikshattáro abhí ca kshámadhvam adyá ca no mṛiḷáyatāparáṃ ca || 2 ||

O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

29

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us falicity both now and in future. 2

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥३॥
हुये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम् ।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥४॥

kím ū
nú vaḥ kṛiṇavāmāpareṇa kím sánena vasava āpyena | yū-
yám no mitrāvaruṇādite ca svastím indrāmaruto dadhāta
|| 3 || hayé devā yūyám id āpáya stha té mṛilata nádha
mānāya máhyam | má vo rátho madhyamavāḷ ṛité bhun
má yushmávatsv āpíshu śramishma || 4 || prá va éko mi-
maya bhúry ágo yán mā pitéva kitavám śaśāsá | āré pā́śā
āré aghā́ni devā má mádhi putré vím iva grabhīshṭa || 5 ||

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
आरे पाशा आरे अघानि देवा मा माधि पुत्र विमिव ग्रभीष्ट ॥५॥
अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥६॥
माहं मघोनो वरुण प्रियस्य भूरिदाम्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥७॥

arváñco adyá bhavatā yajatrā á vo hárdi bháyamāno vya-
yeyam | trádhvam no devā nijúro vṛikasya trádhvam kar
tā́d avapádo yajatrāḥ || 6 || máhám maghóno — || 7 ||

What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being. 3

O illustrious ones, you are our friends and well-wishers. Being so, grant falicity to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives. 4

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird. 5

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wickeds. May you protect us from him who works us misfortune. 6

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature's bounties at this worship. 7

(३०) त्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१–५, ७, ८, १०) प्रथमादिपञ्चर्चा सप्तम्या अष्टम्या उत्तरार्धचतुर्थ्या दशम्याश्चेन्द्रः, (६) षष्ठ्या इन्द्रासोमौ, (८) अष्टम्या पूर्वार्धचतुर्थ्याः सरस्वती, (९) नवम्या बृहस्पतिः, (११) एकादश्याश्च मरुतो देवताः । (१–१०) प्रथमादिदशर्चा त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१२॥ ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम् ॥१॥
यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुषे उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥२॥
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

30

Ritáṃ devā́ya kriṇvaté savitrá índrāyāhighné ná ramanta ápaḥ | áhar-ahar yāty aktúr apā́ṃ kíyāty ā́ prathamā́ḥ sárga āsām || 1 || yó vṛitrā́ya sínam átrābharishyat prá tā́ṃ jánitrī vidúsha uvāca | pathó rádantīr ánu jósham asmai divé-dive dhúnayo yanty ártham || 2 || ūrdhvó hy ásthād ádhy antárikshé 'dhā vṛitrā́ya prá vadhā́ṃ jabhāra | míhaṃ vásāna úpa hím ádudrot tigmā́yudho ajayac chátrum índraḥ || 3 ||

bṛihaspate tápushāśneva vidhya vṛikadvaraso ásurasya vīrán | yáthā jaghántha dhṛishatā́ purā́ cid evā́ jahi śátrum asmákam indra || 4 || áva kshipa divó áśmānam uccā́ yéna śátrum mandasānó nijūrvāḥ | tokásya sātaú tánayasya bhū́rer asmā́ñ ardhā́ṃ kṛiṇutād indra gónām || 5 ||

30

The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine· darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place ? 1

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrious actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers. 2

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamantine will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will. 3

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever. 4

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamantine will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance. 5

॥१३॥ प्र हि क्रतुं वृहथो यं वनुथो रधस्य स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥
न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम् ।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥
सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

prá hí krátum vṛihátho yám vanuthó radhrásya stho yájamānasya codaú | índrāsomā yuvám asmáñ avishṭam asmín bhayásthe kṛiṇutam u lokám || 6 || ná mā taman ná śraman nótá tandran ná vocāma má sunotéti sómam | yó me pṛiṇád yó dádad yó nibódhād yó mā sunvántam úpa góbhir áyat || 7 || sárasvati tvám asmáñ aviddhi marútvatī dhrishatí jeshi śátrūn | tyám cic chárdhantam tavishīyámāṇam índro hanti vṛishabhám śáṇḍikānām || 8 ||

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥
अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि ।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥
तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

yó naḥ sánutya utá vā jighatnúr abhikhyáya tám tigiténa vidhya | bṛihaspata áyudhair jeshi śátrūn druhé ríshantam pári dhehi rājan || 9 || asmákebhiḥ sátvabhiḥ śura śúrair vīrya kṛidhi yáni te kártvāni | jyóg abhúvann ánudhūpitāso hatví téshām á bharā no vásūni || 10 || tám vaḥ sárdham márutam sumnayúr girópa bruve námasā daívyam jánam | yáthā rayím sárvavīram náśāmahā apatyasácam śrútyam divé-dive || 11 ||

O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11

(३१) एकत्रिंशं सूक्तम्

(१–७) सप्तचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । विश्वे देवा देवता । (१ ६) प्रथमादिषडृचां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥१४॥ अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
प्र यद्वयो न पप्तन्वस्मन्नस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥
अधा स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम् ।
यदाशवः पद्याभिस्तितो रजः पृथिव्याः सानो जङ्घनन्त पाणिभिः ॥२॥
उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः ।
अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये ॥३॥

31.

Asmákam mitrāvaruṇāvatam rátham ādityaí rudraír vásubhiḥ sacābhúvā | prá yád váyo ná páptan vásmanas pári śravasyávo hríshīvanto vanarshádaḥ || 1 || ádha smā na úd avatā sajoshaso rátham devāso abhí vikshú vājayúm | yád āśávaḥ pádyābhis títrato rájaḥ pṛithivyáḥ sánau jáṅghananta pāṇíbhiḥ || 2 || utá sya na índro viśvácarshaṇir diváḥ śárdhena márutena sukrátuḥ | ánu nú sthāty avṛikábhir ūtíbhi rátham mahé sanáye vájasātaye || 3 ||

उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा गाभिः सजोषा जुजुवद्रथम् ।
इळा भगो बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती ॥४॥
उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यह्वी पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे ॥५॥

utá sya devó bhúvanasya sakshánis tváshṭa gnábhiḥ sajóshā jūjuvad rátham | ílā bhágo bṛihaddivótá ródasī pūshá púraṃdhir aśvínāv ádhā pátī || 4 || utá tyé devī subhágе mithudṛíśoshásānákta jágatām apījúvā | stushé yád vām pṛithivi návyasā váca sthatúś ca váyas trívayā upastíre || 5 ||

31

O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods. 1

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people. 2

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity). 3

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity. 4

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation). 5

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्योऽज एकपादुत ।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥
एता वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम् ।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अहा धीतिमश्याः ॥७॥

utá vaḥ śáṁsam uśíjām iva śmasy áhir budhnyò 'já ékapād utá | tritá ṛibhukshāḥ savitā́ cáno dadhe 'pā́ṁ nápād āśuhémā dhiyā́ śámi || 6 || etā́ vo vasmy údyatā yajatrā átakshann āyávo návyase sám | śravasyávo vā́jaṁ cakānā́ḥ sáptir ná rátheyo áha dhītím aśyāḥ || 7 ||

(३२) द्वात्रिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य शौनको मुद्गलो गृत्समद ऋषिः । (१) प्रथमर्चो द्यावापृथिव्यौ, (२–३) द्वितीया-तृतीययोरिन्द्रस्त्वष्टा वा, (४–५) चतुर्थीपञ्चम्योः राका, (६–७) षष्ठीसप्तम्योः सिनीवाली, (८) अष्टम्याश्च लिङ्गोक्ता देवताः । (१–५) प्रथमादिपञ्चर्चां जगती, (६–८) षष्ठ्यादितिसृणां चानुष्टुप् छन्दसी ॥

अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः ।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे ॥१॥
मा नो गुह्या रिपं आयोरहन्दभन्मा नं आभ्यो रीरधो दुच्छुनाभ्यः ।
मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे ॥२॥
अहेळता मनसा शृष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

32.

Asyá me dyāvāpṛithivī ṛitāyató bhūtám avitrī́ vácasaḥ síshāsataḥ | yáyor áyuḥ prataráṁ té idáṁ purá úpastute vasūyúr vām mahó dadhe || 1 || mā́ no gúhyā rípa āyór áhan dabhan má na ābhyó rīradho duchúnābhyaḥ | má no ví yauḥ sakhyā́ viddhí tásya naḥ sumnāyatā́ mánasā tát tvemahe || 2 || áheḷatā mánasā śrushṭím ā́ vaha dúhānāṁ dhenúm pipyúshīm asaścátam | pádyābhir āśúṁ vácasā ca vājínaṁ tvā́ṁ hinomi puruhūta viśváhā || 3 ||

We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

32

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3

राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥
यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥५॥
सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥६॥
या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥ ७॥
या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥८॥

rākám aháṃ suhávāṃ sushṭutí huve śṛiṇótu naḥ subhága bódhatu tmána | sívyatv ápaḥ sucyáchidyamanaya dádātu vīráṃ śatádāyam ukthyàm || 4 || yás te rāke sumatáyaḥ supéśasaḥ yábhir dádāsi dāśúshe vásūni | tábhir no adyá sumánā upágahi sahasraposháṃ subhage ráraṇā || 5 || sínīvāli pṛithushṭuke yá devánām ási svásā | jushásva havyám áhutam prajáṃ devi didiḍḍhi naḥ || 6 || yá subáhúḥ svanguríḥ sushúmā bahusúvarī | tásyai viśpátnyai havíḥ sinīvālyai juhotana || 7 || yá gúṅgūr yá sínīvālí yá rākā́ yá sárasvatī | indrāṇím ahva ūtáye varuṇānīṃ svastáye || 8 ||

[अथ चतुर्थोऽनुवाकः ॥] (३३) त्रयस्त्रिंशं सूक्तम्

(१–१५) पञ्चदशचरण्यस्य सूक्तस्य शौनको गृत्समद ऋषिः । रुद्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

33.

Á te pitar marutāṃ, sumnám eta má naḥ sū́ryasya saṃdṛíśo yuyothāḥ | abhí no vīró árvati kshameta prá jāyemahi rudra prajábhiḥ || 1 ||

I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

33

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥
श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो ।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥
मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती ।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥
हवींमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्ये बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

tvádattebhī rudra śámtamebhiḥ śatáṃ hímā aśīya bheshajébhiḥ | vy ásmád dvésho vitaráṃ vy áṅho vy ámīvāś cātayasvā víshūcīḥ || 2 || śréshṭho jātásya rudra śriyási tavástamas tavásāṃ vajrabāho | párshi naḥ pārám áṅhasaḥ svastí víśvā abhītī rápaso yuyodhi || 3 || má tvā rudra cukrudhāmā námobhir má dúshṭutī vṛishabha má sáhūtī | úu no vīrán arpaya bheshajébhir bhisháktamaṃ tvā bhishájāṃ śṛiṇomi || 4 || hávīmabhir hávate yó havírbhir áva stómebhi rudráṃ dishīya | ṛidūdáraḥ suhávo má no asyaí babhrúḥ suśípro rīradhan manáyai || 5 ||

॥७॥ उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।
घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम् ॥६॥
क्व१ स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

ún mā mamanda vṛishabhó marútvān tvákshīyasā váyasā nádhamānam | ghṛíṇīva chāyáṃ arapā aśīyá vivāseyaṃ rudrásya sumnám || 6 || kvà syá te rudra mṛiḷayákur hásto yó ásti bheshajó jálāshaḥ | apabhartā rápaso daívya vābhí nú mā vṛishabha cakshamithāḥ || 7 ||

May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away meladies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours which heals, cures, and gives comfort? O showerer of benefits, may you be gracious to us. 7

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥
स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम् ॥९॥
अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

prá babhráve vṛishabhāya śvitīcé mahó mahīṃ sushṭutím īrayāmi | namasyá kalmalīkínaṃ námobhir gṛiṇīmási tveshám rudrásya náma || 8 || sthirébhir áṅgaiḥ pururūpa ugró babhrúḥ śukrébhiḥ pipiśe hiraṇyaiḥ | íśanad asyá bhúvanasya bhūrer ná vá u yoshad rudrád asuryàm || 9 || árhan bibharshi sāyakāni dhánvārhan nishkáṃ yajatáṃ viśvárūpam | árhann idáṃ dayase víśvam ábhvaṃ ná vá ójīyo rudra tvád asti || 10 ||

॥१८॥ स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥
कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥
या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१३॥

stuhí śrutáṃ gratasádaṃ yúvānam mṛigáṃ ná bhīmám upahatnúm ugrám | mṛilá jaritré rudra stávano 'nyáṃ te asmán ní vapantu sénāḥ || 11 || kumāráś cit pitáraṃ vándamānam práti nānāma rudropayántam | bhūrer dātāram sátpatiṃ gṛiṇīshe stutás tvám bheshajá rāsy asmé || 12 || yá vo bheshajá marutaḥ śúcīni yá śáṃtamā vṛishaṇo yá mayobhú | yáni mánur ávṛiṇītā pitá nas tá śáṃ ca yóś ca rudrásya vaśmi || 13 ||

I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician. 8

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order. 9

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun. 10

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary. 11

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us. 12

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention. 13

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्महीं गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥
एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥१५॥

pári no hetí rudrásya vrijyāḥ pári tveshásya durmatír mahí gāt | áva sthirá maghávadbhyas tanushva mīḍhvas tokáya tánayāya mṛiḷa || 14 || evá babhro vṛishabha cekitāna yáthā deva ná hṛiṇīshé ná háṅsi | havanaśrún no rudreháa bodhi bṛihád v. v. s. || 15 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । मरुतो देवताः । (१–१४) प्रथमादिचतुर्दशर्चो जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः ।
अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥१॥
द्यावो न स्तृभिश्चितयन्त खादिनो व्यभ्रिया न द्युतयन्त वृष्टयः ।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि ॥२॥
उक्षन्ते अश्वाँ अत्याँ इवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः ।
हिरण्यशिप्रा मरुतो दविध्वतः पृश्निं यामथ पृषतीभिः समन्यवः ॥३॥

34.

Dhārāvarā́ marúto dhṛishṇvójaso mṛigā́ ná bhīmā́s távishībhir arcínaḥ | agnáyo ná suṣupcānā́ ṛijīshíṇo bhṛímiṃ dhámanto ápa gā́ avṛiṇvata || 1 || dyā́vo ná stṛíbhiṣ citayanta khādíno vy ábhriyā́ ná dyutayanta vṛishṭáyaḥ | rudró yád vo maruto rukmavakshaso vṛishájani pṛíṣnyāḥ śukrá ūdhani || 2 || ukshánte áśvāñ átyāñ ivājíshu nadásya kárṇais turayanta āśúbhiḥ | híraṇyaśiprā maruto dávidhvataḥ pṛikshám yātha pṛíshatībhiḥ samanyavaḥ || 3 ||

May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

34

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥
इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥५॥

pṛikshé
tá víṣvā bhúvanā vavakshire mitráya vā sádam á jīrádānavaḥ | pṛíshadaśvāso anavabhrárādhasa ṛijipyáso ná vayúneshu dhūrshádaḥ || 4 || índhanvabhir dhenúbhī rapśádūdhabhir adhvasmábhiḥ pathíbhir bhrājadṛishṭayaḥ | á haṁsáso ná svásarāṇi gantana mádhor mádāya marutaḥ samanyavaḥ || 5 ||

॥२०॥ आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन ।
अश्वामिव पिप्यत धेनुमूर्धनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥
तं नो दात मरुतो वाजिनं रथं आपानं ब्रह्म चितयद्दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः ॥७॥
यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वात्रयेषु भग आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम् ॥८॥
यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः ॥९॥

á no brāhmāṇi marutaḥ samanyavo narā́m ná śáṁsaḥ sávanāni gantana | áśvām iva pipyata dhenúm údhani kártā dhíyaṃ jaritré vā́japeśasam || 6 || tám no dāta maruto vajínaṃ rátha āpānám brā́hma citáyad divé-dive | íshaṃ stotṛ́bhyo vṛijáneshu kāráve saním medhā́m árishṭaṃ dushṭáraṃ sáhaḥ || 7 || yád yuñjáte marúto rukmávakshaso 'śvā́n rátheshu bhā́ga á sudānavaḥ | dhenúr ná śíśve svásareshu pinvate jánāya ratáhavishe mahím íshaṃ || 8 || yó no maruto vṛikátāti mártyo ripúr dadhé vasavo rákshatā riśáḥ | vartáyata tápushā cakríyābhi tám áva rudrā aśáso hantanā vádhaḥ || 9 ||

They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milch cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milch cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9

चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्तिते जराय जुरतामदाभ्याः ॥१०॥

citrám tád vo maruto yáma cekite prishnyā yád údhar ápy āpáyo duhúḥ | yád vā nidé návamānasya rudriyās tritám járāya juratám adābhyāḥ || 10 ||

॥२१॥ तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे ।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे ॥११॥
ते दंशिष्ठाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु ।
उषा न रामीरुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥
ते क्षोणीभिरुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥
ताँ इयानो महि वरूथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतॄनभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥
यया रध्रं पारयथात्यंहो यया निदो मुञ्चथ वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो षु वाश्रेव सुमतिर्जिगातु ॥१५॥

tán vo mahó maruta evayávno víshṇor eshásya prabhṛithé havāmahe | hiraṇyavarṇān kakuhān yatásruco brahmaṇyántaḥ śáṁsyaṃ rádha īmahe || 11 || té dáśagvāḥ prathamá yajñám ūhire té no hinvantūshásho vyúshṭishu | ushá ná rāmír aruṇaír áporṇute mahó jyótishā śucatá góarṇasā || 12 || te kshoṇíbhir aruṇébhir nāñjíbhī rudrá ṛitásya sádaneshu vāvṛidhuḥ | niméghamānā átyena pā́jasa suścandráṃ várṇaṃ dadhire supéśasam || 13 || tán iyānó máhi várūtham ūtáya úpa ghéd enā námasā gṛiṇīmasi | tritó ná yán páñca hótṛīn abhíshṭaya āvavártad ávarāñ cakríyávase || 14 || yáyā radhrám pāráyathāty áṁho yáyā nidó muñcátha vanditáram | arvácī sá maruto yá va ūtír ó. shú vāśréva sumatír jigātu || 15 ||

O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspaee, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladles of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15

(३५) पञ्चत्रिंशं सूक्तम्

(१ १५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अपां नपात देवता । त्रिष्टुप छन्दः ॥

॥२२॥ उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥१॥
इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥२॥
समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

35.

Úpem asṛikshi vājayúr vacasyám cáno dadhīta nadyó gíro me | apā́m nápād āśuhémā kuvít sá supéśasas karati jóshishad dhí || 1 || imā́m sv àsmai hṛidá ā́ sútashṭam mántram vocema kuvíd asya védat | apā́m nápād asuryà-sya mahnā́ víśvāny aryó bhúvanā jajāna || 2 || sám anyā́ yánty úpa yanty anyā́ḥ samānám ūrvā́m nadyàḥ pṛiṇanti | tám ū śúciṃ śúcayo dīdivā́ṅsam apā́m nápātam pári tasthur ā́paḥ || 3 ||

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतानिर्णिगप्सु ॥४॥
अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

tám ásmerā yuvatáyo yúvānam marmṛijyámānāḥ pári yanty ā́paḥ | sá śukrébhiḥ śíkvabhī revád asmé dīdā́yānidhmó ghṛitánirṇig apsú || 4 || asmaí tisró avyathyā́ya nā́rīr devā́ya devír didhishanty ánnam | kṛítā ivópa hí prasarsré apsú sá pīyū́shaṃ dhayati pūrvasū́nām || 5 ||

35

I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratingly useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated ! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, others join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine females (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5

॥२३॥ अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूषु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥६॥
स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधते वि भाति ॥७॥
यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥
अपां न पादा ह्यस्यादुपस्थे जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥
हिरण्यरूपः स हिरण्यसंदृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥१०॥

áśvasyātra jánim uāsyá ca svàr druhó risháḥ samprícaḥ
pāhi sūrín | āmásu pū rshú paró apramṛishyáṃ nárātayo ví
naṣan nánṛitāni || 6 || s vá á dáme sudúghā yásya dhenúḥ
svadhám pīpāya subhv a nnam atti | só apā́m nápād ūrjá-
yann apsv àntár vasudéyāy a vidhaté ví bhāti || 7 || yó apsv
á śúcinā daívyena ṛitávājasra urviyá vibháti | vayá íd anyá
bhúvanāny asya prá jāyante vīrúdhaś ca prajábhiḥ || 8 |
apā́m nápād á hy ásthād upásta ham jihmánām ūrdhvó vi-
dyútaṃ vásānaḥ | tásya jyéshṭham mahimánaṃ váhantīr hí-
raṇyavarṇāḥ pári yanti yahvíḥ || 9 || hiraṇyarūpaḥ sá hi-
raṇyasaṃdṛig apā́m nápāt séd u hiraṇyavarṇaḥ | hiraṇyá-
yāt pári yóner nishádyā hiraṇyadá dadaty ánnam asma
|| 10 ||

॥२४॥ तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरप्याम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतनिर्णिजं गोः ॥११॥

tád asyānīkam utá cáru nā́māpīcyàṃ vardhate náptur
apā́m | yáṃ indhate yuvatáyaḥ sám itthā́ hiraṇyavarṇaṃ
ghṛitám annam asya || 11 ||

In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful vilains would be blessed by this energy, whether abiding in the immature or mature waters. 6

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy). 7

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydrodynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre. 8

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory. 9

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personified) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food. 10

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here. 11

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्ददाम्यन्नैः परि वन्द ऋग्मिः ॥१२॥
स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥
अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥
अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

asmaí bahūnám avamáya sákhye yajñaír vidhema námasā havirbhiḥ | sám sānu márjmi dídhishāmi bílmair dádhamy ánnaiḥ pári vanda ṛigbhíḥ || 12 || sá īṃ vṛishājanayat tásu gárbhaṃ sá īṃ śíśur dhayati táṃ rihanti | sŏ apā́ṃ nápad ánabhimlātavarṇo nyásyevehá tanvà vivesha || 13 || asmín padé paramé tasthivā́ṅsam adhvasmábhir viśváhā dīdivā́ṅsām | ā́po náptre ghṛitám ánnaṃ váhantīḥ svayám átkaiḥ pári dīyanti yahvíḥ || 14 || áyāṅsam agne sukshitíṃ jánāyā́yāṅsam u maghávadbhyaḥ suvṛiktím | víśvaṃ tád || 15 ||

(३६) षट्त्रिंशं सूक्तम्

(१–६) षड्वस्याम्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्चं इन्द्रो मघुश्च, (२) द्वितीयाया मरुतो माधवश्च, (३) तृतीयायास्त्वष्टा शुक्रश्च, (४) चतुर्थ्यां अग्निः शुचिश्च, (५) पञ्चम्या इन्द्रो नभश्च, (६) षष्ठ्याश्च मित्रावरुणौ नभस्यश्च देवताः । जगती छन्दः ॥

॥२५॥ तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥१॥

36.

Túbhyaṃ hinvānó vasishṭa gā́ apó 'dhukshan sīm ávibhir ádribhir náraḥ | píbendra svāhā prálutaṃ váshaṭkṛitaṃ hotrád á sómam prathamó yá íśishe || 1 ||

Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature's bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

36

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥
अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥३॥
आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि ॥४॥

yajñaíḥ sámmiślāḥ príshatībhir ṛishṭíbhir yámañ chubhráso añjíshu priyā́ utá | āsádyā barhír bharatasya sūnavaḥ potrā́d ā́ sómam pibatā divo naraḥ || 2 || amévа naḥ suhavā́ ā́ hí gántana ní barhíshi sadatanā́ ráṇishṭana | áthā mandasva jujushāṇó ándhasas tváshṭar devébhir jánibhiḥ sumádgaṇaḥ || 3 || ā́ vakshi devā́m̐ ihá vipra yákshi cośán hotar ní shadā yónishu trishú | ,práti vīhi prásthitaṃ somyám mádhu pí-bāgnīdhrāt táva bhāgásya tṛipṇuhi || 4 ||

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥
जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नमो एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

eshá syá te tanvò nṛimṇavárdhanaḥ sáha ójaḥ pradívi bāhvór hitáḥ | túbhyaṃ sutó maghavan túbhyam ábhṛitas tvám asya brā́hmaṇād ā́ tṛipát piba || 5 || jushéthāṃ yajñám bódhataṃ hávasya me sattó hótā nivídaḥ pūrvyā́ ánu | áchā rā́jānā náma ety āvṛítam praśāstrā́d ā́ pibataṃ somyám mádhu || 6 ||

O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests. 2

O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted, 3

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir —spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share. 4

O bounteous person, here is the augmenter of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice. 5

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director. 6

(३७) सप्तर्चिसूक्तम्

(१–६) षड्वंश्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१–४) प्रथमादिचतुर्ऋचां द्रविणोदाः, (५) पञ्चम्या अश्विनौ, (६) षष्ठ्याश्चाग्निर्देवताः । जगती छन्दः ॥

॥१॥ मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पुर्णा वष्ट्यासिचम् ।
तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥१॥
यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥२॥

37.

Mándasva hotrād ánu jósham ándhasó 'dhvaryavaḥ sá pūrṇáṃ vashṭy āsícam | tásmā etám bharata tadvaśó dadír hotrād sómaṃ draviṇodaḥ píba ṛitúbhiḥ || 1 || yám u pūrvam áhuve tám idáṃ huve séd u hávyo dadír yó náma pátyate | adhvaryúbhiḥ prásthitaṃ somyám mádhu potrát sómaṃ d. p. ṛi. || 2 ||

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥
अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम् ।
तुरीयं पात्रममृक्तमर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

médyantu te váhnayo yébhir íyasé 'rishaṇyan vīḷayasvā vanaspate | āyūyā dhṛishṇo abhigūryā tvám neshṭrát sómaṃ — || 3 || ápād dhotrād utá potrád amattotá neshṭrād ajushata práyo hitám | turíyam pátram ámṛiktam ámartyaṃ draviṇodáḥ pibatu drāviṇodasáḥ || 4 ||

37

O Lord, bestower of gifts, may you by gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons. 1

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 2

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 3

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest). 4

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् ।
पृक्षं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥५॥
जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जुन्यं जोषि सुष्टुतिम् ।
विश्वेभिर्विश्वाँ ऋतुना वसो महः उशन्देवाँ उशतः पायया हविः ॥६॥

arvāñcam adyá yayyàṃ nṛivāhaṇaṃ rátbaṃ yuñjāthām ibhá vāṃ vimócanam | pṛiñktáṃ haviṁshi mádhunā hí kaṃ gatám áthā sómam pibataṃ vājinīvasū ‖ 5 ‖ jóshy agne samídhaṃ jóshy áhutiṃ jóshi bráhma jányaṃ jóshi sushṭutím | víṣvebhir víṣvāñ ṛitúnā vaso mahá uṣán devāñ uṣatáḥ pāyayā haviḥ ‖ 6 ‖

(३८) अष्टात्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥२॥ उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्ती ॥१॥
विश्वस्य हि श्रुष्टय देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥२॥
आशुभिश्चिद्यान्वि सुचाति नूनमरीरमदतमानं चिदेनोः ।
अह्यपूणां चिदृयीयाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥३॥

38.

Úd u shyá devāḥ savitā savāya ṣaṣvattamáṃ tádapā váhnir asthāt | nūnáṃ devébhyo ví hí dhāti rátnam áthābhajad vītíhotraṃ svastaú ‖ 1 ‖ víṣvasya hí ṣrushṭáye devá ūrdhváḥ prá bāhávā pṛithúpāṇiḥ sísarti | ápaṣ cid asya vratá á nimṛigrā ayáṃ cid váto ramate párijman ‖ 2 ‖ āṣúbhiṣ cid yấn ví mucāti nūnám árīramad átamānaṃ cid étoḥ | ahyárshūṇāṃ cin ny àyāñ avishyám ánu vratáṃ savitúr móky ágāt ‖ 3 ‖

May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature's bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

38

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature's bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds. It is in accordance with the creator's eternal laws, (that as the sun sets), night approaches. 3

पुनः समव्यद्वितनं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद्धयृ१तूर्दधर्षन्मतिः सविता देव आगात् ॥४॥
नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधाद्न्वस्य केतमिषितं सवित्रा ॥५॥

púnaḥ sám avyad vítatam váyantī madhyá kártor ny ádhāc chákma dhíraḥ | út saṃhā́yāsthād vy ṛitū́ṁr adardhar arámatiḥ savitā́ devá ā́gāt ‖ 4 ‖ nā́naukāṅsi dúryo víśvam áyur ví tishṭhate prabhaváḥ śóko agnéḥ | jyéshṭham mātā́ sūnáve bhāgám ā́dhād ánv asya kétam ishitám savitrā́ ‖ 5 ‖

समावववर्ति विष्टितो जिगीषुर्विश्वेषां कामश्चरतामभूत् ।
शश्वाँ अपो विकृतं हित्वायागादनु व्रतं सवितुर्दैव्यस्य ॥६॥
त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥७॥
याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जभुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥८॥
न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

samāvavarti víshṭhito jigīshúr víśveshāṃ kā́mas cáratām amā́bhūt | śáśvāṅ ápo víkṛitaṃ hitvy ā́gād ánu vratáṃ savitúr daívyasya ‖ 6 ‖ tváyā hitám ápyam apsú bhāgáṃ dhánvánv ā́ mṛigayáso ví tasthuḥ | vánāni víbhyo nákir asya tā́ni vratá́ devásya savitúr minanti ‖ 7 ‖ yā́drādhyaṃ váruṇo yónim ápyam ániśitaṃ nimíshi járbhurāṇaḥ | víśvo mārtāṇḍó vrajám ā́ paśúr gāt sthaśó jánmāni savitā́ vy ákaḥ ‖ 8 ‖ ná yásyéndro váruṇo ná mitró vratám aryamā́ ná minānti rudráḥ | nárātayas tám idáṃ svastí huvé devám savitā́raṃ námobhiḥ ‖ 9 ‖

Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a a while, rises and well defines the seasons. 4

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator. 5

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set). 6

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun. 7

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest. 8

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate. 9

भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

bhágaṃ dhíyaṃ vājáyantaḥ púraṃdhiṃ nárāśáṅso gnáspátir no avyāḥ | āyó vāmásya saṃgathé rayīṇáṃ priyā́ devásya savitúḥ syāma || 10 || asmábhyaṃ tád divó adbhyáḥ pṛithivyā́s tváyā dattáṃ kámyaṃ rádha á gat | śáṃ yát stotṛ́bhya ápaye bhávāty urúśáṅsāya savitar jaritré || 11 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गोतमो राहूगण ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥
प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे ।
मेने इव तन्वा३ शुम्भमाने दम्पतीव कतुविदा जनेषु ॥२॥
शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्रावार्वाञ्चा यातं रथ्येव शक्रा ॥३॥

39.

Grávāneva tád íd árthaṃ jarethe gṛídhreva vṛikshám nidhimántam ácha | brahmáṇeva vidátha ukthaśásā dūtéva hávyā jányā purutrā́ || 1 || prātaryā́vāṇā rathyeva vīrā́jéva yamā́ váram á sacethe | méne iva tanvà śúmbhamāne dámpatīva kratuvídā jáneshu || 2 || śṛíṅgeva naḥ prathamā́ gantam arvā́k chaphā́v iva járbhurāṇā́ tárobhiḥ | cakravākéva práti vástor usrārvā́ñcā yātam rathyèva śakrā́ || 3 ||

May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

39

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान् ॥४॥
वातेवाजुर्या नद्येव रीतिरश्वी इव चक्षुषा यातमर्वाक् ।
हस्ताविव तन्वे३ शंभविष्ठा पादेव नो नयतं वस्यो अच्छ ॥५॥
॥५॥ ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः ।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥
हस्तेव शक्तिमभि संदृदी नः क्षामेव नः समजतं रजांसि ।
इमा गिरो अश्विना युष्मयन्तीः कर्णोत्रेणेव स्वधितिं सं शिशीतम् ॥७॥
एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥८॥

nāvéva naḥ pārayatam yugéva nábhyeva na upadhíva pradhíva | svánceva no árishaṇyā tanūnām khṛígaleva visrásaḥ pātam asmán || 4 || vátevājuryá nadyèva rītír akshí iva cákshushá yātam arvák | hástāv iva tanvè sámbhavishṭhā pádeva no nayatam vásyo ácha || 5 ||

óshṭhāv iva mádhv āsné vádantā stánāv iva pipyatam jīváse naḥ | náseva nas tanvò rakshitárā kárṇāv iva susrútā bhūtam asmé || 6 || hásteva śaktím abhí saṃdadí naḥ kshámeva naḥ sám ajatam rájāṅsi | imá gíro aśvinā yushmayántīḥ kshṇótreṇeva svádhitim sám śiśītam || 7 || etáni vām aśvinā várdhanāni bráhma stómaṃ gṛitsamadáso akran | táni narā jujushāṇópa yātam bṛihád — || 8 ||

(४०) चत्वारिंशं सूक्तम्

(१-६) षड्वस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चौ षष्ठ्याः पूर्वार्धस्य च सोमापूष्णौ, (६) षष्ठ्या उत्तरार्धस्य चादितिर्देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

40.

Sómāpūshaṇā jánanā rayīṇáṃ jánanā divó jánanā pṛithivyáḥ | jātaú víśvasya bhúvanasya gopaú devā́ akṛiṇvann amṛítasya nábhim || 1 ||

Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

40

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु ॥२॥
सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

imaú devaú jáyamānau jushantemaú támāṅsi gūhatām ájushṭā | ābhyắm índraḥ pakvám āmắsv antáḥ somāpūshábhyāṃ janad usríyāsu || 2 || sómāpūshaṇa rájaso vimánaṃ saptácakraṃ ráthaṃ áviṣvaminvam | vishūvṛítam mánasā yujyámānaṃ táṃ jinvatho vṛishaṇā páñcaraśmim || 3 ||

दिव्यन्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
ताव॒स्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥४॥
विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणावर्वतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥
धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु ।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥६॥

livy ànyáḥ sádanaṃ cakrá uccắ pṛithivyắm anyó ádhy antárikshe | táv asmábhyam puruvắram purukshúṃ rāyás póshaṃ ví shyatāṃ nábhim asmé || 4 || víṣvāny anyó bhúvanā jajắna víṣvam anyó abhicákshāṇa eti | sómāpūshaṇāv ávataṃ dhíyam me yuvábhyāṃ víṣvāḥ pṛítanā jayema || 5 || dhíyam pūshắ jinvatu viṣvaminvó rayíṃ sómo rayipátir dadhātu | ávatu devy áditir anarvá bṛi° || 6 ||

Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers. 2

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths). 3

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us. 4

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace. 5

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the resistless divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly. 6

(४१) एकचत्वारिंशं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१–२) प्रथमाद्वितीययोर्ऋचोर्वायुः, (३) तृतीयाया इन्द्रवायू, (४–६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७–९) सप्तम्यादितृचस्याश्विनौ, (१०–१२) दशम्यादितृचस्येन्द्रः, (१३–१५) त्रयोदश्यादितृचस्य विश्वे देवाः, (१६–१८) षोडश्यादितृचस्य सरस्वती, (१९–२१) एकोनविंश्यादितृचस्य द्यावापृथिव्यौ हविर्धाने वा, (१९) एकोनविंश्यास्तृतीयपादस्य चाग्निर्वा देवताः । (१–१५, १९–२१) प्रथमाद्विपञ्चदशचामेकोनविंश्यादितृचस्य च गायत्री, (१६–१७) षोडशीसप्तदश्यौ ऽनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥७॥ वायो॒ ये ते॑ सहस्रिणो॒ रथा॑स॒स्तेभि॒रा ग॑हि । नि॒युत्वा॑न्त्सोमपीतये ॥१॥
नि॒युत्वा॑न्वायव॒ ग॒ह्ययं शु॒क्रो अ॑यामि ते । गन्ता॑सि सुन्व॒तो गृ॒हम् ॥२॥
शु॒क्रस्या॒द्य ग॒वाशि॑र इन्द्रवायू नि॒युत्व॑तः । आ या॑तं पिबतं नरा ॥३॥
अ॒यं वां॑ मित्रावरुणा सु॒तः सोम॑ ऋतावृधा । ममेदि॒ह श्रु॑तं॒ हव॑म् ॥४॥
राजा॑नावनभिद्रुहा ध्रु॒वे सद॑स्युत्त॒मे । स॒हस्र॑स्थूण आसाते ॥५॥

॥८॥ ता स॒म्राजा॑ घृता॒सुती॑ आदि॒त्या दा॑नु॒नस्पती॑ । सचे॑ते॒ अन॑वह्वरम् ॥६॥
गोम॑द्वु॒ पु ना॑स॒त्याश्वा॑वद्यातमश्विना । व॒र्ती रु॒द्रा नृपा॑य्यम् ॥७॥

41.

Váyo yé te sahasríṇo ráthāsas tébhir á gahi | niyútvān sómapītaye || 1 || niyútvān vāyav á gahy ayáṃ śukró ayāmi te | gántāsi sunvató gṛihám || 2 || śukrásyādyá gávāśira índravāyū niyútvataḥ | á yātam píbatam narā || 3 || ayáṃ vām mitrāvaruṇā sutáḥ sóma ṛitāvṛidhā | máméd ihá śrutam hávam || 4 || rā́jānāv ánabhidruhā dhruvé sádasy uttamé | sahásrasthūṇa āsāte || 5 ||

tā́ samrā́jā ghṛitā́sutī ādityā́ dánunas pátī | sácete ánavahvaram || 6 || gómad ū shú nāsatyā́śvāvad yātam aśvinā | vartí rudrā nṛipā́yyam || 7 ||

41

You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation. 1

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it. 2

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts. 3

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink. 4

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars. 5

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere. 6

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources. 7

न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥
ता न आ वोळ्हमश्विना रयिं पिशङ्गसंदृशम् । धिष्ण्या वरिवोविदम् ॥९॥
इन्द्रो अङ्ग महद्भयमभी षदपं चुच्यवत् । स हि स्थिरो विचर्षणिः ॥१०॥

ná yát páro nántara ādadhárshad vṛishaṇvasū | duḥśáṅso mártyo ripúḥ || 8 || tá na á voḷham aśvinā rayím piśáṅgasaṃdṛiśam | dhíshṇyā varivovídam || 9 || índro aṅgá mahád bhayám abhí shád ápa cucyavat | sá hí sthiró vícarshaṇiḥ || 10 ||

॥९॥ इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् । भद्रं भवाति नः पुरः ॥११॥
इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून्विचर्षणिः ॥१२॥
विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥१३॥
तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः । एतं पिबत काम्यम् ॥१४॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पृषदश्वयः । विश्वे मम श्रुता हवम् ॥१५॥

॥१०॥ अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥१६॥

índraś ca mṛiḷáyati no má naḥ paścād aghám naśat | bhadrám bhavāti naḥ puráḥ || 11 || índra áśābhyas pári sárvābhyo ábhayam karat | jétā śátrūn vícarshaṇiḥ || 12 || víśve devāsa á gata śṛiṇutá ma imám hávam | édám barhír ní shīdata || 13 || tívró vo mádhumāṁ ayáṃ śunáhotreshu matsaráḥ | etám pibata kámyam || 14 || índrajyeshṭhā · || 15 ||

ámbitame nádītame dévitame sárasvati | aprashastá iva smasi práśastim amba nas kṛidhi || 16 ||

O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature's bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः ॥१७॥
इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥
प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे । अग्निं च हव्यवाहनम ॥१९॥
द्यावा नः पृथिवी इमं सिध्रमद्य दिवित्मतम । यज्ञं देवेषु यच्छताम ॥२०॥
आ वामुषर्थमद्रुहा देवाः सीदन्तु यज्ञियाः । इहाद्य सोमपीतये ॥२१॥

tvé víṣvā sarasvati
ṣritáyuṃshi devyấm | ṣumáhotreshu matsva prajấṃ devi dididḍhi naḥ || 17 || imấ bráhma sarasvati jushásva vājinīvati | yấ te mámna gritsamadấ ṛitāvari priyấ devéshu **júhvati** || 18 || pretaṃ yajñásya ṣambhúvā yuvấm íd ấ vriṇīmahe | agníṃ ca havyavấhanam || 19 || dyávā naḥ pṛithiví **imáṃ** sidhrám adyá **divispṛíṣan** | **yajñáṃ devéshu yachatām** || 20 || á vām **upástham** aduhā devấḥ sīdantu **yajñíyāḥ** | ihấdyá sómapītaye || 21 ||

(४२) द्विचत्वारिंशं सूक्तम

(१-३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता । त्रिष्टुप् छन्दः ॥

॥१॥ कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत् ॥१॥
मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विदद्विषुमान्वीरो अस्ता ।
पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह ॥२॥

42.

Kánikradaj janúsham prabruvāṇá íyarti vácam aritéva návam | sumaṅgálaṣ ca ṣakune bhávāsi mấ tvā kấ cid abhibhấ víṣvyā vidat || 1 || má tvā ṣyená úd vadhīn mấ suparṇó mấ tvā vidad íshumān vīró ástā | pítryām ánu pradíṣaṃ kánikradat sumaṅgálo bhadravādī vadehá || 2 ||

All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment. 17

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you. 18

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations. 19

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination. 20

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life. 21

42

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter. 1

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion. 2

अव॑ क्रन्द दक्षिण॒तो गृ॒हाणां॑ सुम॒ङ्गलो॑ भद्रवा॒दी श॑कुन्ते ।
मा नः॒ स्ते॒न ई॑शत॒ माघशं॑सो बृहद्वदेम॒ वि॒दथे॑ सु॒वीराः॑ ॥३॥

áva
kranda dakshiṇató gṛihāṇā́m sumāṅgálo bhadravādí ṣakunte | má na stená īṣata mā́ghāṣáṅso bṛihád — || 3 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता ।
(१, ३) प्रथमाद्वितीययोर्ककुबुष्णिगती, (२) द्वितीयायाश्चातिशक्वर्यष्टिर्वा छन्दसी ॥

॥१२॥ प्र॒दक्षि॑णिद॒भि गृ॑णन्ति का॒रवो॒ वयो॒ वद॑न्त ऋतु॒था श॑कुन्तयः ।
उ॒भे वाचौ॑ वदति सामगा॒ इ॑व गाय॒त्रं च॒ त्रैषु॑भं॒ चानु॑ राजति ॥१॥
उ॒द्गा॒तेव॑ शकुने॒ साम॑ गायसि ब्रह्मपु॒त्र इ॑व॒ सव॑नेषु शंससि ।
वृषे॑व वा॒जी शि॑शु॒मतीर॒पीत्या॒ सर्व॑तो नः शकुने भ॒द्रमा व॑द
वि॒श्वतो॑ नः शकुने॒ पुण्य॒मा व॑द ॥२॥
आव॑दं॒स्त्वं श॑कुने भ॒द्रमा व॑द तू॒ष्णीमा॑सी॒नः सु॑म॒तिं चि॑किद्धि नः ।
यदु॒त्पत॒न्वद॑सि कर्क॒रिर्यथा॑ बृहद्वदेम॒ वि॒दथे॑ सु॒वीराः॑ ॥३॥

43.

Pradakshiṇíd abhí gṛiṇanti kārávo váyo vádanta ṛitúthā ṣakúntayaḥ | ubhé váca vadati sāmagá iva gāyatráṃ ca traíshṭubhaṃ cánu rājati || 1 || udgātéva ṣakune sáma gāyasi brahmaputrá iva sávaneshu ṣaṅsasi | vṛísheva vājí ṣíṣumatīr apítyā sarváto naḥ ṣakune bhadrám á vada viṣváto naḥ ṣakune púṇyam á vada || 2 || āvádaṅs tvám ṣakune bhadrám á vada tūshṇíṃ ásīnaḥ sumatíṃ cikiddhi naḥ | yád utpátan vádasi karkarír yathā bṛihád — || 3 ||

O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendents, worthily praise you in this assembly of devotees. 3

43

May the bird of inner conscience guide us from time to time proclaiming the circum ambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendents, sing aloud your praises in the sacrificial assembly. 3

ऋग्वेद संहिता

तृतीयं मण्डलम्

[अथ प्रथमोऽनुवाकः ॥] (१) प्रथमं सूक्तम्

(१–२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१३॥ सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थ विदथे यजध्यै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥१॥
प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

1.

Sómasya mā tavásaṃ vákshy agne váhniṃ cakartha vidáthe yájadhyai | devā́ñ áchā dídyad yuñjé ádriṃ śamā́ye agne tanvàṃ jushasva || 1 || práñcaṃ yajñáṃ cakṛima várdhatāṃ gíḥ samídbhir agníṃ námasā duvasyan | diváḥ śaśāsur vidáthā kavīnā́ṃ gṛítsāya cit taváse gātúm īshuḥ || 2 ||

ṚGVEDA SAMHITA

BOOK THREE

1.

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2

मयो॑ दधे॒ मेधि॑रः पू॒तद॑क्षो दि॒वः सु॒बन्धु॑र्जनु॒षा पृ॑थि॒व्याः ।
अवि॑न्दन्नु॒ दर्श॑तम॒प्स्व॑न्र्दे॒वासो॑ अ॒ग्निम॒पसि॒ स्वसॄ॑णाम् ॥३॥
अव॑र्धयन्त्सु॒भगं॑ स॒प्त य॒ह्वीः श्वे॒तं ज॑ज्ञा॒नमरु॑षं महि॒त्वा ।
शिशुं॒ न जा॒तम॒भ्यारु॒रश्वा॑ दे॒वासो॑ अ॒ग्निं जनि॑मन्वपुष्यन् ॥४॥
शु॒क्रेभि॑रङ्गै॒ रज॑ आतत॒न्वान्कृ॒ष्णं पु॒नानः॑ क॒विभिः॑ प॒वित्रैः॑ ।
शो॒चिर्व॑सा॒नः॒ पर्या॑यु॒रपां॑ श्रि॒यो मि॑मीते बृह॒तीरनू॑नाः ॥५॥

máyo dadhe médhiraḥ pūtádakṣo diváḥ subándhur janúṣā pṛithivyáḥ | ávindann u darṣatám apsv àntár devā́so agním apási svásṛīṇām || 3 || ávardhayan subhágaṃ saptá yahvíḥ ṣvetáṃ jajñānám arushám mahitvā́ | śíśuṃ ná jātám abhy ārur áśvā devā́so agníṃ jániman vapushyan || 4 || ṣukrébhir áṅgai rája ātatanvā́n krátum punānáḥ kavíbhiḥ pavítraiḥ | ṣocír vásānaḥ páry áyur apā́ṃ śríyo mimīte bṛihatír ánūnāḥ || 5 ||

॥१४॥ व॒व्राजा॑ सी॒मन॑दती॒रदब्धा॑ दि॒वो य॒ह्वीरव॑सा॒ना अ॑नग्नाः ।
स॒ना अत्र॑ युव॒तय॒ः सयो॑नी॒रेकं॒ गर्भं॑ दधिरे स॒प्त वा॑णीः ॥६॥
स्ती॒र्णा अ॑स्य संहतो॒ वि॒श्वरू॑पा घृ॒तस्य॒ योनौ॒ स्रव॑थे मधू॒नाम् ।
अ॒स्यु॒रत्र॑ धे॒नव॒ः पिन्व॑माना म॒ही द॒स्मस्य॑ मा॒तरा॑ समी॒ची ॥७॥
ब॒भ्रा॒णः सू॒नो॑ सहसो॒ व्य॑द्यौ॒दधा॑नः शु॒क्रा र॑भ॒सा व॒पूँषि॑ ।
श्चोत॑न्ति॒ धारा॒ मधु॑नो घृ॒तस्य॒ वृषा॒ यत्र॑ वावृ॒धे काव्ये॑न ॥८॥

vavrā́jā sīm ánadatīr ádabdhā divó yahvír ávasānā ánagnāḥ | sánā átra yuvatáyaḥ sáyonīr ékaṃ gárbhaṃ dadhire saptá vā́ṇīḥ || 6 || stīrṇā́ asya saṃháto viṣvárūpā ghṛitásya yónau sraváthe mádhūnām | ásthur átra dhenávaḥ pínvamānā mahí dasmásya mātárā samīcí || 7 || babhrāṇáḥ sūno sahaso vy àdyaud dádhānaḥ ṣukrā́ rabhasā́ vápūṅshi | ṣcótanti dhárā mádhuno ghṛitásya vṛíshā yátra vāvṛidhé kávyena || 8 ||

The fire-divine, the one, full of understanding, pure in discernment, closely associated with celestial and terrestrial regions, bestows bliss upon us. Nature's forces have found the fire-divine in the midst of ethereal vapours of the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine, white (pure) at birth, and red (radiant), when waxen. Nature's bounty approaches him, and cherish with affection as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his radiant flames, purging his power with wise purifications, clothed in radiance, this cosmic fire-divine, spreads abroad his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven's mighty glories. He is unconsuming, unimpaired, not clothed and yet not naked. These seven channels of radiance (as of a speech), eternally young, sprung from the same source, receive him as their one common embryo. 6

After the sweet rains in the inter-space which is the source of waters, the compact rays of omni-form scatter in all directions as milk coming from the full-uddered cows. The mighty (heaven and earth) are the fitting parents of this graceful fire-divine. 7

O source of strength, carefully cherished, you shine brightly, assuming refulgent and lasting beauties. The streams of love and sweetness flow forth where the mighty fire-divine grows strong by his praise. 8

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव ॥९॥
पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्येषु नि पाहि ॥१०॥

pitúṣ cid ūdhar janúshā viveda vy àsya dhárā asṛijad ví dhénāḥ | gúhā cárantaṃ sákhibhiḥ ṣiváibhir divó yahvíbhir ná gúhā babhūva || 9 || pitúṣ ca gárbhaṃ janitúṣ ca babhre pūrvír éko adhayat pípyānāḥ | vṛíshṇe sapátnī ṣúcaye sábandhū ubhé asmai manushyè ní pāhi || 10 ||

॥१५॥ उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसॄणाम् ॥११॥
अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः ।
उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यह्वो अग्निः ॥१२॥
अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥
बृहन्त इज्जानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥१४॥

uraú mahắñ anibādhé vavardhắpo agníṃ yaṣásaḥ sáṃ hí pūrvíḥ | ṛitásya yónāv aṣayad dámūnā jāmīnắṃ agnír apási svásṛiṇām || 11 || akró ná babhríḥ samithé mahīnāṃ didṛikshéyaḥ sūnáve bhāṛijīkaḥ | úd usríyā jánitā yó jajắnāpắṃ gárbho nṛítamo yahvó agníḥ || 12 || apắṃ gárbhaṃ darṣatám óshadhīnāṃ vánā jajāna subhágā vírūpam | devắsaṣ cin mánasā sáṃ hí jagmúḥ pánishṭhaṃ jātáṃ tavásaṃ duvasyan || 13 || bṛihánta íd bhānávo bhāṛijīkam agníṃ sacanta vidyúto ná ṣukráḥ | gúheva vṛiddhám sádasi své antár apārá ūrvé amṛítaṃ dúhānāḥ || 14 ||

From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven – Nature's bounties—he himself does not stay hidden. 9

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom –by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them. 10

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature's laws, enjoying the affection of sisterly cosmic rivers. 11

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children. 12

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise. 13

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light. 14

ईळे च त्वा यजमानो हविर्भिरीळे सख्ित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

ile ca tvā yájamāno havírbhir íle sakhitvám sumatím nikāmaḥ | devaír ávo mimīhi sám jaritré rákshā ca no dámyebhir ánīkaiḥ || 15 ||

॥१६॥ उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुज्यमाना अभि ष्याम पृतनायूँरदेवान् ॥१६॥
आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन् ॥१७॥
नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥
एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा जन्मञ्जन्मन्निहितो जातवेदाः ॥२०॥

upakshetáras táva supraṇīté 'gne víśvāni dhányā dádhānāḥ | surétasā śrávasā túñjamānā abhí shyāma pṛitanāyūñr ádevān || 16 || á devánām abhavaḥ ketúr agne mandró víśvāni kávyāni vidván | práti mártāñ avāsayo dámūnā ánu devān rathiró yāsi sádhan || 17 || ní duroṇé amṛíto mártyānāṃ rájā sasāda vidáthāni sádhan | ghṛitápratīka urviyá vy àdyaud agnír víśvāni kávyāni vidván || 18 || á no gahi sakhyébhiḥ śivébhir mahán mahíbhir ūtíbhiḥ saraṇyán | asmé rayím bahuláṃ sámtarutraṃ suvácam bhāgáṃ yaśásaṃ kṛidhī naḥ || 19 || etá te agne jánimā sánāni prá pūrvyáya nútanāni vocam | mahánti vṛíshṇe sávanā kṛitémā jánmañ -janman níhito jātávedaḥ || 20 ||

I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature's bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature's bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20

जन्मंजन्मन्निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥
इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

jánmañ-janman níhito jātávedā viśvámitrebhir idhyate ájasraḥ | tásya vayám sumatáu yajñíyasyápi bhadré saumanasé syāma || 21 || imám yajñám sahasavan tvám no devatrá dhehi sukrato rárāṇaḥ | prá yaṅsi hotar bṛihatír íśho nó 'gne máhi drávinam á yajasva || 22 || ílām agne purudáṅsam saním góḥ śaśvattamám hávamānāya sādha | syán naḥ sūnús tánayo vijávāgne sá te sumatír bhūtv asmé || 23 ||

(२) द्वितीयं सूक्तम्

(१-१५) पञ्चदशर्चस्याग्नेय सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥१७॥ वैश्वानराय धिषणामृताबृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥
स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2.

Vaiśvānaráya dhishánām ṛitāvṛídhe ghṛitám ná pūtám agnáye janāmasi | dvitá hótāram mánushas ca vāgháto dhiyá rátham ná kúliśaḥ sám ṛiṇvati || 1 || sá rocayaj janúshā ródasī ubhé sá mātrór abhavat putrá íḍyaḥ | havyavā́ḷ agnír ajáras cánohito dūḷábho viśám átithir vibhā́vasuḥ || 2 ||

The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration. 21

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature's bounties, bestow on us abundant food and grant us great wealth. 22

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us. 23

2

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot. 1

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people. 2

कृत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥३॥
आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अहूयं वाजमूम्यम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥
अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥५॥

krátvā dákshasya tárusho vídharmaṇi devā́so agníṃ janayanta cíttibhiḥ | rurucānám bhānúnā jyótishā mahā́m átyaṃ ná vā́jaṃ sanishyánn úpa bruve || 3 || ā́ mandrásya sanishyánto váreṇyaṃ vṛiṇīmáhe áhrayaṃ vā́jam ṛigmíyam | rātím bhṛígūṇām uśíjaṃ kavíkratum agníṃ rā́jantaṃ divyéna śocíshā || 4 || agníṃ sumnáya dadhire puró jánā vā́jaśravasam ihá vṛiktábarhishaḥ | yatásrucaḥ surúcaṃ viśvádevyaṃ rudráṃ yajñā́nāṃ sā́dhadishṭim apásām || 5 ||

॥८॥ पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।
अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥
आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥
नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

pā́vakaśoce táva hí kshā́yam pári hótar yajñéshu vṛiktábarhisho náraḥ | ágne dúva ichámānāsa ā́pyam úpāsate drávinaṃ dhehi tébhyaḥ || 6 || ā́ ródasī apṛiṇad ā́ svàr mahā́j jātáṃ yád enam apáso ádhārayan | só adhvarā́ya pári ṇīyate kavír átyo ná vā́jasātaye cánohitaḥ || 7 || namasyáta havyádātiṃ svadhvaráṃ duvasyáta dámyaṃ jātávedasam | rathír ṛitásya bṛiható vícarshaṇir agnír devā́nām abhavat puróhitaḥ || 8 ||

The enlightened priests generate the fire-divine in multiform by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance. 3

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre. 4

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds. 5

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them. 6

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. 7

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers. 8

तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥
विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

tisró yahvásya samídhaḥ párijmano 'gnér apunann uṣíjo ámṛityavaḥ | tásām ékām ádadhur mártye bhújam u lokám u dvé úpa jāmím īyatuḥ || 9 || viṣắṃ kavíṃ viṣpátim mắnushīr íshaḥ sáṃ sīm akṛiṇvan svádhitiṃ ná téjase | sá udváto niváto yāti vévishat sá gárbham eshú bhúvaneshu dīdharat || 10 ||

॥१९॥ स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥
वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥१२॥
ऋतावानं यज्ञियं विप्रमुक्थ्यं१मा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुवितायं नव्यसे ॥१३॥
शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं नमामहे नमसा बाजिनं बृहत् ॥१४॥

sá jinvate jaṭháreshu prajajñiván vṛíshā citréshu nánadan ná siṅháḥ | vaiṣvānaráḥ pṛithupájā ámartyo vásu rátnā dáyamāno ví dāśúshe || 11 || vaiṣvānaráḥ pratnáthā nákam áruhad divás pṛishṭhám bhándamānaḥ sumánmabhiḥ | sá pūrvaváj janáyañ jantáve dhánaṃ samānám ájmam páry eti jāgṛiviḥ || 12 || ṛitávānaṃ yajñíyaṃ vípram ukthyàm á yáṃ dadhé mātariśvā diví kshayam | táṃ citráyāmaṃ hárikeśam īmahe sudītím agníṃ suvitáya návyase || 13 || śúciṃ ná yắmann ishiráṃ svardṛíśaṃ ketúṃ divó rocanasthắm usharbúdham | agním mūrdhắnaṃ divó ápratishkutaṃ tám īmahe námasā vājínam bṛihát || 14 ||

The immortal priests consecrated three splendours of the great and all-pervading divine fire; one of them, they placed in the world of mortals as the nourisher; while the other two (lightning and the sun) have passed into the sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the fire-divine, wise and protector of men, just as they sharpen and polish the axe. Repeatedly he goes to high and low places; and lays down his vital seed of life within these worlds. 10

While manifest in multicoloured receptacles of cosmos, the mighty fire-divine, the immortal illustrious leader of the universe, a divinity or profound lustre, grows roaring like a lion, and bestows wealth and wisdom on dedicated worshippers. 11

The illustrious leader of the universe, ascends as ever the heaven above the summit of firmament, well greeted by the singers of brilliant hymns. He, as in old times, producing riches for the folk, and ever vigilant, traverses the common way again. 12

We invoke the fire-divine for new prosperity, him who goes high in a splendid way, whose flames are golden and excellently bright. The cosmic wind brings and establishes on earth, this holy fire, adorable, true to law, wise and originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift, giver of food, beholder of light, and who strides in heaven's bright sphere like banner, whom none may turn aside and who is awakened at dawn. 14

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥१५॥

mandrám
hótāraṃ śúcim ádvayāvinaṃ dámūnasam ukthyàṃ viśvácarshaṇim | rátham ná citráṃ vápushāya darśatám mánurhitaṃ sádam íd rāyá īmahe || 15 ||

(३) तृतीयं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥२०॥ वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥१॥
अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥
केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥३॥
पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

3.

Vaiśvānaráya pṛithupájase vípo rátnā vidhanta dharúṇeshu gátave | agnír hí devā́m̐ amṛíto duvasyáty áthā dhármāṇi sanátā ná dūdushat || 1 || antár dūtó ródasī dasmá īyate hótā níshatto mánushaḥ puróhitaḥ | kshayáṃ bṛihántam pári bhūshati dyúbhir devébhir agnír ishitó dhiyávasuḥ || 2 || ketúṃ yajñā́nāṃ vidáthasya sā́dhanaṃ víprāso agnáṃ mahayanta cíttibhiḥ | ápāṃsi yásminn ádhi saṃdadhúr gíras tásmin sumnáni yájamāna á cake || 3 || pitā́ yajñā́nām ásuro vipaścítāṃ vimánam agnír vayúnaṃ ca vāghátām | á viveśa ródasī bhúrivarpasā purupriyó bhándate dhā́mabhiḥ kavíḥ || 4 ||

We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

3

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendorous fire-divine goes between heaven and earth, as the messanger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and deligently adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवासं इह सुश्रियं दधुः ॥५॥

candrám agníṃ candrárathaṃ hárivrataṃ vaiśvanarám apsushádaṃ svarvídam | vigāháṃ tūrṇíṃ táviṣhībhir ávṛitam bhūrṇíṃ devásā ihá suśríyaṃ dadhuḥ || 5 ||

॥३१॥ अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरा दमूना अभिशस्तिचातनः ॥६॥
अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥७॥
विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥
विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

agnír devébhir mánushas ca jantúbhis tanvānó yajñám purupéśasaṃ dhiyá | rathír antár īyate sádhadishṭibhir jīró dámūnā abhiśasticátanaḥ || 6 || ágne járasva svapatyá ā́yuny ūrjá́ pinvasva sám íśho didīhi naḥ | váyāṅsi jinva bṛihatáś ca jāgṛiva uśíg devánām ási sukrátur vipám || 7 || viśpátiṃ yahvám átithiṃ náraḥ sádā yantáraṃ dhīnā́m uśíjaṃ ca vāghátām | adhvarā́ṇāṃ cétanaṃ jatávedasam prá śaṃsanti námasā jūtíbhir vṛidhé || 8 || vibhávā deváḥ suráṇaḥ pári kshitír agnír babhūva śávasā sumádrathaḥ | tásya vratā́ni bhuriposhíṇo vayám úpa bhūshema dáma ā́ suvṛiktíbhiḥ || 9 ||

The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious. 5

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature's bounties in his cosmic chariot, in the space between heaven and earth. 6

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature's bounties, and lord of our inspired songs. 7

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of woshippers for their prosperity. 8

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode. 9

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥
वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा महयन्नजायतागिर्यावापृथिवी भूरिरेतसा ॥११॥

vaiśvānara táva dhámāny á cake yébhiḥ svarvíd ábhavo vicakshaṇa | jātá āpṛiṇo bhúvanāni ródasī ágne tā́ víśvā paribhū́r asi tmánā || 10 || vaiśvānarásya daṁsánābhyo bṛihád áriṇād ékaḥ svapasyáyā kavíḥ | ubhā́ pitárā mahā́yann ajāyatāgnír dyā́vāpṛithiví bhúriretasā || 11 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१) प्रथमर्चं इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळा-भारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥१॥
यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम् ॥२॥

4.

Samít-samit sumánā bodhy asmé śucá-śucā sumatíṃ rāsi vásvaḥ | á deva devā́n yajáthāya vakshi sákhā sákhīn sumánā yakshy agne || 1 || yáṃ devā́sas trír áhann āyájante divé-dive váruṇo mitró agníḥ | sémáṃ yajñám mádhumantaṃ kṛidhī nas tánūnapād ghṛitáyoniṃ vidhántam || 2 ||

O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection. 10

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy. 11

4

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends. 1

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestrical fire— the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love. 2

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥
ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥
सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥५॥

dídhitir viśvávāra jigāti hótāram iḷáḥ prathamáṃ yájadhyai | ácha námobhir vṛishabháṃ vandádhyai sá devắn yakshad ishitó yájīyan || 3 || urdhvó vāṃ gātúr adhvaré akāry ūrdhvā́ śocíṃshi prásthita rájāṃsi | divó va nábhā ny àsādi hótā stṛiṇīmáhi devávyacā ví barhíḥ || 4 || saptá hotráṇi mánasā vṛiṇāná ínvanto víśvam práti yann ṛiténa | nṛipéśaso vidátheshu prá jātá abhīmáṃ yajñáṃ ví caranta pū́rvīḥ || 5 ||

॥२३॥ आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा३ विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥६॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥
आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥

á bhándamāne ushásā úpāke utá smayete tanvà vírūpe | yáthā no mitró váruṇo jújoshad índro marútvāñ utá vā máhobhiḥ || 6 || daívyā hótārā prathamá ny ṛiñje saptá pṛikshásaḥ svadháyā madanti | ṛitáṃ śáṃsanta ṛitám ít tá áhur ánu vratáṃ vratapā́ dídhyānāḥ || 7 || á bhāratī bhāratībhiḥ sajóshā íḷā devaír manushyèbhir aguíḥ | sárasvatī sārasvatébhir arvák tisró devír barhír édáṃ sadantu || 8 ||

May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance. 3

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants. 4

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerety of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual. 5

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories. 6

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them. 7

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts. 8

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
वनस्पतेऽव सृजोप देवान्ग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

tán nas turípam ádha poshayitnú déva tvashtar ví rarāṇáḥ syasva | yáto vīráḥ karmaṇyáḥ sudáksho yuktágrāvā jáyate devákāmaḥ || 9 || vánaspaté 'va srijópa devắn agnír havíḥ samitắ sūdayati | séd u hótā satyátaro yajāti yáthā devánām jánimāni véda || 10 || ắ yāhy agne samidhānó arvắñ índreṇa devaíḥ saráthaṃ turébhiḥ | barhír na āstām áditiḥ suputrắ svắhā devắ amrítā mādayantām || 11 ||

(५) पञ्चमं सूक्तम्

(११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥
प्रेद्धग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतॄणां नमस्य उक्थैः ।
पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

5.

Práty agnír ushásaṣ cékitānó 'bodhi víprah padavíḥ kavīnắm | prithupájā devayádbhiḥ sámiddhó 'pa dvắrā támaso válnir āvaḥ || 1 || préd v agnír vāvṛidhe stómebhir gīrbhí stotṛīṇắm namasyà ukthaíḥ † pūrvír ṛitásya saṃdṛíṣaṣ cakānáḥ sám dūtó adyaud usháso viroké || 2 ||

O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature's bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation 'Svaha'. 11

5

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2

अधाय्यग्निर्मानुषीषु विक्ष्वृपां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥
मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥
पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

ádhāyy agnír mānushīshu vikshv àpāṃ gárbho mitrá ṛiténa sādhan | á haryató yajatáḥ sānv asthād ábhūd u vípro hávyo matīnām || 3 || mitró agnír bhavati yát sámiddho mitró hótā váruṇo jātávedāḥ | mitró adhvaryúr ishiró dámūnā mitráḥ síndhūnām utá párvatānām || 4 || páti priyáṃ ripó ágram padáṃ véḥ páti yahvás cáraṇaṃ sūryasya | páti nábhā saptáśīrshāṇam agníḥ páti devánām upamádam ṛishváḥ || 5 ||

॥२५॥ ऋभुर्भ्वक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत्पदं वेस्तदिद्द्यौ रक्षत्यप्रयुच्छन् ॥६॥
आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥७॥
सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

ṛibhús cakra ídyaṃ cáru náma víśvāni devó vayúnāni vidván | sasásya cárma ghṛitávat padáṃ vés tád íd agní rakshaty áprayuchan || 6 || á yónim agnír ghṛitávantam asthāt pṛithúpragāṇam uśántam uśānáḥ | dídyānaḥ śúcir ṛishváḥ pavakáḥ púnaḥ-punar mātára návyasī kaḥ || 7 || sadyó jātá óshadhībhir vavakshe yádī várdhanti prasvò ghṛiténa | ápa iva pravátā śúmbhamānā urushyád agníḥ pitrór upásthe || 8 ||

The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations. 3

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds. 4

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees. 5

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly. 6

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven. 7

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth). 8

उदु॒ ष्टु॒तः स॒मिधा॑ य॒ह्वो अ॒द्यौद॑ग्मेंन्दि॒वो अधि॒ नाभा॑ पृथि॒व्याः ।
मि॒त्रो अ॒ग्निरीड्यो॑ मात॒रिश्वा॑ दू॒तो व॑क्षद्यजथा॑य दे॒वान् ॥९॥
उद॑स्तम्भीत्स॒मिधा॒ नाक॑मृ॒ष्वो३॒ऽग्निर्भ॑वन्नुत्त॒मो रो॑च॒नाना॑म् ।
यदी॒ भृगु॑भ्यः परि॑ मात॒रिश्वा॑ गु॒हा सन्तं॑ हव्य॒वाहं॑ समी॒धे ॥१०॥
इ॒ळामग्ने॒ पुरु॑दꣳसं॒ सनिं॑ गोः॒ शश्व॑त्तमं॒ हव॑मानाय साध ।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावाग्ने॒ सा ते॑ सु॒मति॑र्भू॒त्वस्मे ॥११॥

úd u shṭutáḥ samídha yahvó adyaud várshman divó ádhi nábhā pṛithivyáḥ | mitró agnír ídyo mātaríśvā dūtó vakshad yajáthāya devắn || 9 || úd astambhīt samídhā nákam ṛishvò 'gnír bhávann uttamó rocanánām | yádī bhṛígubhyaḥ pári mātaríśvā gúhā sántaṃ havyavấhaṃ samīdhé || 10 || íḷām agne — || 11 ||

(६) षष्ठं सूक्तम्

(१–११) एकादशचन्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ प्र का॑रवो मन॒ना व॒च्यमा॑ना देव॒द्रीचीं॑ नयत देव॒यन्तः॑ ।
दु॒क्षि॒णावाड्वा॒जिनी॒ प्राच्ये॑ति हु॒विर्भर॑न्त्य॒ग्नये॑ घृ॒ताची॑ ॥१॥
आ रोद॑सी अपृणा जायमान उ॒त प्र रि॑क्था॒ अध॒ नु प्रय॑ज्यो ।
दि॒वश्चि॑दग्ने महि॒ना पृ॑थि॒व्या व॒च्यन्ता॑ ते॒ वह्न॑यः स॒प्तजि॑ह्वाः ॥२॥
यौश्च॑ त्वा पृथि॒वी य॒ज्ञिया॑सो॒ नि होता॑रं सादयन्ते॒ दमा॑य ।
यदी॒ विशो॑ मानु॒षीर्दे॑व॒यन्ती॑: प्रय॒स्वती॑रीळ॒ते शु॒क्रम॒र्चिः ॥३॥

6.

Prá kāravo mananá vacyámānā devadrícīṃ nayata devayántaḥ | dakshiṇāvấḍ vājínī prắcy eti havír bháranty agnáye ghṛitácī || 1 || á ródasī apṛiṇā jáyamāna utá prá rikthā ádha nú prayajyo | diváś cid agne mahiná pṛithivyấ vacyántāṃ te váhnayaḥ saptájihvāḥ || 2 || dyaúś ca tvā pṛithiví yajñíyāso ní hótāraṃ sādayante dámāya | yádī víśo mấnushīr devayántīḥ práyasvatīr íḷate śukrám arcíḥ || 3 ||

Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature's bounties to help us in the accomplishment of our selfless noble deeds. 9

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance. 10

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us. 11

6

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire. 1

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth. 2

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature's bounties, accept you as their prime invoker in the cosmic sacrifice. 3

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू ॥४॥
व्रता ते अग्ने महता महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

mahán sadhásthe dhruvá á níshatto 'ntár dyáva má hine háryamaṇaḥ | áskre sapátnī ajáre ámṛikte sabardúghe urugāyásya dhenū ॥ 4 ॥ vratā́ te agne maható maháni táva krátva ródasī á tatantha | tvám dūtó abhavo jáyamanas tvám netā́ vṛishabha carshaṇīnám ॥ 5 ॥

॥३७॥ ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥६॥
दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशधग्वनेषु ह्वार्तुर्मन्द्रस्य पनयन्त देवाः ॥७॥
उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥
एभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥९॥

ṛitásya vā keśína yogyā́bhir ghṛitasnúvā róhitā dhurí dhishva | áthā́ vaha devā́n deva víśvān svadhvarā́ kṛiṇuhi jātavedaḥ ॥ 6 ॥ diváś cid á te rucayanta rokā́ ushó vibhā́tīr ánu bhāsi purvíḥ | apó yád agna uśádhag vánesheu hótur mandrásya panáyanta devā́ḥ ॥ 7 ॥ uraú vā yé antárikshe mádanti divó vā yé rocané sánti devā́ḥ | ūmā́ vā yé suhávaso yájatrā ayemiré rathyo agne áśvāḥ ॥ 8 ॥ aíbhir agne saratham yahy arvā́ṅ nānārathám vā vibhávo hy áśvaḥ | pátnīvatas triṃśátam tríṃś ca devā́n anushvadhám á vaha mādáyasva ॥ 9 ॥

The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar. 4

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men. 5

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation. 6

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests. 7

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us). 8

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice. 9

स होता यस्य रोदसी चिदुर्वी यज्ञंयज्ञमभि वृधे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

sá hótā yásya ródasī cid urví yajñáṃ-yajñam abhí vṛidhé gṛiṇītáḥ | prácī adhvaréva tasthatuḥ suméke ṛitávarī ṛitájātasya satyé || 10 || íḷām agne — || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्याग्न्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सस्राते दीर्घमायुः प्रयक्षे ॥१॥
दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥२॥
आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

7.

Prá yá árūḷ ṣitipṛishṭhásya dhāsér á mātárā viviṣuḥ saptá váṇiḥ | parikshítā pitárā sám carete prá sarsrāte dīrghám áyuḥ prayákshe || 1 || divákshaso dhenávo vṛíshṇo áṣvā devír á tasthau mádhumad váhantīḥ | ṛitásya tvā sádasi kshemayántam páry ékā carati vartaníṃ gaúḥ || 2 || á sīm arohat suyámā bhávantiḥ pátiṣ cikitván rayivíd rayīṇám | prá nílapṛishṭho atasásya dhāsés tá avāsayat purudhápratīkaḥ || 3 ||

He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

7

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥४॥
जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

máhi tvāshṭrám ūrjáyantīr ajuryáṃ stabhūyámānaṃ vaháto vahanti | vy áṅgebhir didyutānáḥ sadhástha ékām iva ródasī á viveśa || 4 || jānánti vríshṇo arushásya śévam utá bradhnásya śásane raṇanti | divorúcaḥ surúco rócamāna íḷā yéshaṃ gányā máhinā gíḥ || 5 ||

॥२॥ उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥
अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥
वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्मन्द्रतररश्चिकित्वान्महो देवान्रोदसी एह वक्षि ॥९॥

utó pitṛíbhyām pravídānu ghóshaṃ mahó mahádbhyām anayanta śúshám | ukshā́ ha yátra pári dhā́nam aktór ánu svám dhā́ma jaritúr vavákṣha || 6 || adhvaryúbhiḥ pañcábhiḥ saptá víprāḥ priyáṃ rakshante níhitam padáṃ véḥ | prā́ñco madanty ukshā́ṇo ajuryā́ devā́ devā́nām ánu hí vratā́ gúḥ || 7 || daívyā hótārā prathamā́ — || 8 || vṛishāyánte mahé átyāya pūrvír vríshṇe citráya raśmáyaḥ suyāmā́ḥ | déva hotar mandrátaraś cikitvā́n mahó devā́n ródasī éhá vakshi || 9 ||

Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the lipations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the *truth-eternal*, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature's bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature's bounties, heaven and earth. 9

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः स महे दशस्य ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

prikshápprayajo draviṇaḥ suvácaḥ suketáva usháso revád ūshuḥ | utó cid agne mahiná prithivyáḥ kritám cid énaḥ sám mahé dasasya || 10 || íḷām agne — || 11 ||

(८) महत्नं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–५) प्रथमादिपञ्चर्चा पूषा, (६–१०) षष्ठादिपञ्चानां यूषाः, (८) महत्या विश्वे देवा वा, (११) एकादश्याश्च वधनो देवताः । (१–२, ४–६, ८–११) प्रथमाद्वितीयचतुर्थीपञ्चम्यादिचतस्रष्टम्यादिचतसृणाञ्च त्रिष्टुप्, (३, ७) तृतीयासप्तम्योश्चानुष्टुप् छन्दसी ॥

॥३॥ अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन ।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥१॥
समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय ॥२॥
उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

8

Añjánti tvām adhvaré devayánto vánaspate mádhunā daívyena | yád ūrdhvás tíshṭhā dráviṇehá dhattād yád vā kshayo mātúr asyā upásthe || 1 || sámiddhasya śrayamāṇaḥ purástād bráhma vanvānó ajáram suvíram | āré asmád ámatim bádhamāna úc chrayasva mahaté saúbhagāya || 2 || úc chrayasva vanaspate várshman prithivyā ádhi | súmitī mīyámāno várco dhā yajñávāhase || 3 ||

O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः ॥४॥
जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥५॥

yúvā suvásāḥ párivīta ágāt sá u śréyān bhavati jáyamānaḥ | táṃ dhīrāsaḥ kaváya ún nayanti svādhyò mánasā devayántaḥ || 4 || jātó jāyate sudinatvé áhnāṃ samaryá á vidáthe várdhamānaḥ | punánti dhīrā apáso manīshá devayá vípra úd iyarti vā́cam || 5 ||

॥४॥ यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष ।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥
ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः ।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः ॥७॥
आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम् ॥८॥
हंसा इव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः ।
उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥९॥

yán vo náro devayánto nimimyúr vánaspate svádhitir vā tatáksha | té devásaḥ sváravas tasthiváṃsaḥ prajávad asmé didhishantu rátnam || 6 || yé vṛikṇáso ádhi kshámi nímitāso yatásrucaḥ | té no vyantu váryaṃ devatrá kshetrasā́dhasaḥ || 7 || **ādityā́ rudrā́ vásavaḥ sunīthā́ dyā́vākshā́mā pṛithiví antárikṣham | sajóshaso yajñám avantu devā́ ūrdhvám kṛiṇvantv adhvarásya ketúm || 8 || haṁsā́ iva śreṇiśó yátanāḥ śukrā́ vásānāḥ sváravo na ā́guḥ | unnīyámānāḥ kavíbhiḥ purástād devā́ devā́nām ápi yanti pā́thaḥ** || 9 ||

Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥
वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

śṛṅgāṇīvéc chṛiṅgíṇām sám dadṛiśre cashálavantaḥ sváravaḥ prithivyám | vāghádbhir vā vihavé śróshamāṇā asmáñ avantu pṛitanájyeshu || 10 || vánaspate śatávalśo ví roha sahásravalśā ví vayám ruhema | yám tvám ayám svádhitis téjamānaḥ praṇináya mahaté saúbhagāya || 11 ||

(९) नवमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१–८) प्रथमायष्टर्चां बृहती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥९॥

सखायस्त्वा ववृमहे देवं मर्तासऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥१॥
कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥२॥
अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

9.

Sákhāyas tvā vavṛimahe devám mártāsa ūtáye | apáṃ nápātaṃ subhágaṃ sudíditiṃ suprátūrtim anehásam || 1 || káyamāno vaná tvám yán mātṛír ájagann apáḥ | ná tát te agne pramṛíshe nivártanaṃ yád dūré sánn ihábhavaḥ || 2 || áti tṛishṭáṃ vavakshithāthaivá sumánā asi | prá-prānyé yánti páry anyá āsate yéshāṃ sakhyé ási śritáḥ || 3 ||

Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 10

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness. 11

9

We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries. 1

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar. 2

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any. 3

इयिवांसमति स्रिधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥
ससृवांसमिव त्मनाग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

váṅsam áti sridhaḥ śáśvatīr áti sasccatah | ánv īm avindan niciráso adrúho 'psú sinhám iva śritám || 4 || sasrivāṅsam iva tmánāgnim itthā tiróhitam | aínaṃ nayan mātariśvā parāváto devébhyo mathitám pári || 5 ||

६॥ तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥६॥
तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥
आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥८॥
त्रीणि शता त्री सहस्रोप्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

tám tvā mártā agribhnata devébhyo havyavāhana | víśvān yád yajñáñ abhipási mānusha táva krátvā yavishṭhya || 6 || tád bhadrám táva daṅsánā pākāya cic chadayati | tvā́m yád agne paśávaḥ samā́sate sámiddham apiśarvaré || 7 || ā́ juhotā svadhvarám śīrám pāvakáśocisham | āśúṃ dūtám ajirám pratnám ídyaṃ śrushṭí devám saparyata || 8 || tríṇi śatā́ trí sahásrāṇy agníṃ triṅśác ca devá náva cāsaparyan | áukshan ghritaír ástṛṇan barhír asma ā́d íd dhótāraṃ ny àsādayanta || 9 ||

The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ignorant person. The herds of cattle gather around you when kindled at the dead of might. 7

May you offer obeiseance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9

(१०) दशमं सूक्तम्

(१-९) नवर्चस्याम्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥७॥ त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् । देवं मर्तास इन्धते समध्वरे ॥१॥
त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते । गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥
स घा यस्ते ददाशति समिधा जातवेदसे । सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥
स केतुरध्वराणामग्निर्देवेभिरा गमत् । अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥
प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् । विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

10.

Tvám agne manushíṇaḥ samrájaṃ carshaṇīnám | devám mártasa indhate sam adhvaré || 1 || tvaṃ yajñéshv ṛitvíjam ágne hótāram ilate | gopá ṛitásya dīdihi své dáme || 2 || sá ghā yás te dádaṣati samídhā jatávedase | só agne dhatte suvíryaṃ sá pushyati || 3 || sá ketúr adhvaráṇām agnír devébhir á gamat | añjanáḥ saptá hótribhir havíshmate || 4 || prá hótre purvyáṃ váco 'gnáye bharata bṛihát | vipáṃ jyótīṅshi bíbhrate ná vedháse || 5 ||

॥८॥ अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः । महे वाजाय द्रविणाय दर्शतः ॥६॥
अग्ने यजिष्ठो अध्वरे देवान्देवयते यज । होता मन्द्रो वि राजस्यति स्रिधः ॥७॥
स नः पावक दीदिहि द्युमद्अस्मे सुवीर्यम् । भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

agníṃ vardhantu no gíro yáto jáyata ukthyáḥ | mahé vājāya dráviṇaya darṣatáḥ || 6 || ágne yájishṭho adhvaré devắn devayaté yaja | hótā mandró ví rājasy áti sridhaḥ || 7 || sá naḥ pāvaka dīdihi dyumád asmé suvíryam | bhāvá stotríbhyo ántamaḥ svastáye || 8 ||

10

The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignity, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहममर्त्यं सहोवृधम् ॥९॥

tám tvā víprā vipanyávo jāgṛiváṁsaḥ sám indhate | havyaváham ámartyaṃ sahovṛídham || 9 ||

(११) एकादशं सूक्तम् ·

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः । स वेद यज्ञमानुषक् ॥१॥
स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥२॥
अग्निर्धिया स चेतति केतुर्यज्ञस्य पुर्व्यः । अर्थं ह्यस्य तरणि ॥३॥
अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् । वहिं देवा अकृण्वत ॥४॥
अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् । तूर्णी रथः सदा नवः ॥५॥

11.

Agnír hótā puróhito dhvarásya vícarshaṇiḥ | sá véda yajñám ānushák || 1 || sá havyaváḷ ámartya uṣíg dūtáṣ cánohitaḥ | agnír dhiyá sám ṛiṇvati || 2 || agnír dhiyá sá cetati ketúr yajñásya pūrvyáḥ | árthaṃ hy àsya taráṇi || 3 || agníṃ sūnúṃ sánaṣrutaṃ sáhaso jātávedasaṃ | váhniṃ devá akṛiṇvata || 4 || ádābhyaḥ puraetā́ viṣáṃ agnír mánushīṇām | tū́rṇī ráthaḥ sádā návaḥ || 5 ||

॥१०॥ साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः । अग्निस्तुविश्रवस्तमः ॥६॥

sāhvā́n víṣvā abhiyújaḥ krátur devā́nām ámṛiktaḥ | agnír tuvíṣravastamaḥ || 6 ||

The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augmenter of strength. 9

11

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed. 1

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. 2

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness. 3

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities. 4

The adorable Lord, the precedor of human race, the speedy carrier of virtues is ever new and unsusceptable of any harm. 5

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's bounties. 6

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥
परि विश्वानि सुधिताग्नेरश्याम मन्मभिः । विप्रासो जातवेदसः ॥८॥
अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

abhí práyāṅsi váhasā dāśvā́ṅ aśnoti mártyaḥ | kshayám pāvakáśocishaḥ || 7 || pári víśvāni súdhitāgnér aśyāma mánmabhiḥ | víprāso jātávedasaḥ || 8 || ágne víśvāni váryā vā́jeshu sanishāmahe | tvé devā́sa érire || 9 ||

(१२) द्वादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥१२॥ इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

12.

Índrāgnī á gatam sutám gīrbhír nábho vṛ́ṇyam | asyá pātam dhiyéshitā́ || 1 || índrāgnī jaritúḥ sácā yajñó jigāti cétanaḥ | ayā́ pātam imā́m sutám || 2 ||

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥
तोशा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥४॥

índram agníṃ kavi-chádā yajñásya jūtyā́ vṛiṇe | tā́ sómasyehá tṛimpatām || 3 || toshá́ vṛitrahánā huve sajítvānāparājitā́ | indrāgnī́ vā́jasā́-tamā || 4 ||

From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature's forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience* may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nector of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥५॥

prá vām arcanty ukthíno nīthāvído jaritáraḥ | índrāgnī ísha á vṛiṇe || 5 ||

॥१२॥ इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥
इन्द्राग्नी अपसस्परुप प्र यन्ति धीतयः । ऋतस्य पथ्या३ अनु ॥७॥
इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च । युवोरप्तूर्यं हितम् ॥८॥
इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः । तद्वां चेति प्र वीर्यम् ॥९॥

índrāgnī navatím púro dāsápatnīr adhūnutam | sākám ékena kármaṇā || 6 || índrāgnī ápasas páry úpa prá yanti dhītáyaḥ | ṛitásya pathyā ánu || 7 || índrāgnī tavishấṇi vām sadhásthāni práyāṅsi ca | yuvór aptūryaṃ hitám || 8 || índrāgnī rocanā́ diváḥ pári vā́jeshu bhūshathaḥ | tád vām ceti prá vīryàm || 9 ||

[अथ द्वितीयोऽनुवाकः ॥] (१३) त्रयोदशं सूक्तम्

(१-७) सप्तचैत्याग्न्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । अनुष्टुप छन्दः ॥

॥१३॥ प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥१॥
ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

13.

Prá vo devā́yāgnáye bárhishṭham arcāsmai | gámad devébhir á sá no yájishṭho barhír á sadat || 1 || ṛitā́yā yásya ródasī dákshaṃ sácanta ūtáyaḥ | haviṣhmantas tám īḷate tám sanishyántó 'vase || 2 ||

O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for despensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥
स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥
दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥५॥
उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥६॥
नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

sá yantā́ vípra eshām sá yajñā́nam áthā hí sháḥ | agním tám vo duvasyata dā́tā yó vánitā maghám || 3 || sá naḥ śármāṇi vītáye 'gnír yachatu śáṃtamā | yáto naḥ prushṇávad vásu diví kshitíbhyo apsv ā́ || 4 || dīdivā́ṅsam ápūrvyam vásvībhir asya dhītíbhiḥ | ṛ́ikvāṇo agním indhate hótāram viśpátim viśā́m || 5 || utá no brā́hmann avisha ukthéshu devahū́tamaḥ | śám naḥ śocā marúdvṛidhó 'gne sahasrasā́tamaḥ || 6 || nú́ no rāsva sahásravat· tokávat pushṭimád vásu | dyumád agne suvíryam várshishṭham ánupakshitam || 7 ||

(१४) चतुर्दशं सूक्तम्
(१–७) सप्तचैत्यस्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । विष्टुप् छन्दः ॥

॥ १४ ॥ आ होता मन्द्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स वेधाः ।
विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

14.

Á hótā mandró vidáthāny asthāt satyó yájvā kavítamaḥ sá vedháḥ | vidyúdrathaḥ sáhasas putró agníḥ śocíshkeśaḥ pṛithivyā́m pā́jo aśret || 1 ||

He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

14

May the adorable Lord, the invoker, the exhilarator, ever-true, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरूतये यजत्र ॥२॥
द्रवतां त उषसो वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।
यत्सीमञ्जन्ति पूर्व्यं हविर्भिरा बन्धुरेव तस्थतुर्दुरोणे ॥३॥
मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र निष्षा अभि क्षितीः प्रथयन्त्सूर्यो नॄन् ॥४॥
वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥५॥

áyāmi te námauktim jushasva ṛítāvas túbhyam cétate sahasvaḥ | vidvā́m á vakshi vidúsho ní shatsi mádhya á barhír ūtáye yajatra || 2 || drávatām ta ushásā vājáyantī ágne vā́tasya pathyā̀bhir ácha | yát sīm añjánti pūrvyáṃ havírbhir á vandhúreva tasthatur duroṇé || 3 || mitrás ca túbhyam váruṇaḥ sahasvó 'gne víśve marútaḥ sumnáṃ arcan | yác chocíshā sahasas putra tíshṭhā abhí kshitī́ḥ pratháyan sū́ryo nṛ́n || 4 || vayáṃ te adyá rarimā́ hí kā́mam uttānáhastā námasopasádya | yájishṭhena mánasā yakshi devā́n ásredhatā mánmanā vípro agne || 5 ||

त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥
तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म ।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

tvád dhí putra sahaso ví pūrvír devásya yánty ūtáyo ví vā́jāḥ | tvám dehi sahasriṇam rayím no 'droghéṇa vácasā satyám agne || 6 || túbhyam daksha kavikrato yā́nīmā́ déva mártāso adhvaré ákarma | tvám víśvasya surátha sya bodhi sárvam tád agne amṛita svadehá || 7 ||

To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutatious. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2.

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7

(१५) पञ्चदशं सूक्तम्

(१–७) सप्तर्चस्याऽस्य सूक्तस्य कात्य उत्कील ऋषिः । अग्निर्देवता । विष्टुप् छन्दः ॥

॥१५॥ वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥
त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥२॥
त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥३॥

15.

Ví pājasā prithúna śośucāno bádhasva dvishó rakshāso ámīvāḥ | susármaṇo bṛihatáḥ śármaṇi syām agnér ahám suhávasya práṇītau || 1 || tvám no asyā usháso vyùshṭau tvám sūra údite bodhi gopáḥ | jánmeva nítyam tánayam jushasva stómam me agne tanvà sujāta || 2 || tvám nṛicákshā vṛishabhānu pūrvíḥ kṛishṇāsv agne arushó ví bhāhi | váso néshi ca párshi cáty áṅhaḥ kṛidhí no rāyá uśíjo yavishṭha || 3 ||

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥४॥
अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

áshāḷho agne vṛishabhó didīhi púro víśvāḥ saúbhagā samjigīvān̐ | yajñásya netā́ prathamásya pāyór jātavedo bṛihatáḥ supraṇīte || 4 || áchidrā śárma jaritaḥ purúṇi devā́n̐ áchā dídyānaḥ sumedhā́ḥ | rátho ná sásnir abhí vakshi vā́jam ágne tvám ródasī naḥ suméke || 5 ||

15

Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestowerer of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature's bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात ॥६॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

prá pī-
paya vṛishabha jínva vā́jān ágne tvám ródasī naḥ sudóghe |
devébhir deva surúcā rucānó mā́ no mártasya durmatíḥ
pári shṭhāt || 6 || íḷām agne — || 7 ||

(१६) षोडशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य काण्व उत्कील ऋषिः । अग्निर्देवता । प्रगाथः (विषमचौ बृहतौ, समचौ सतोबृहत्यौ) छन्दः ॥

॥१६॥ अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥
इमं नरो मरुतः सश्चता वृधं यस्मिन्रायः शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥२॥
स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

16.

Ayám agníḥ suvíryasyéṣe maháḥ saúbhagasya | rāyá
iṣe svapatyásya gómata íṣe vṛitraháthānām || 1 || imám
naro marutaḥ saścatā vṛídham yásmin rā́yaḥ ṣévṛidhāsaḥ |
abhí yé sánti pṛítanāsu dūḍhyò viṣváhā ṣátrum ādabhúḥ
|| 2 || sá tvám no rāyáḥ ṣiṣīhi mīḍhvo agne suvíryasya |
túvidyumna várshishṭhasya prajā́vato 'namīvásya ṣushmíṇaḥ || 3 ||

O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us. 6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 7

16

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils. 1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries. 2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness. 3

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥
मा नो अग्नेऽमतये मावीरतायै रीरधः ।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥५॥
शुग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥६॥

cákrir yó víśvā bhúvanābhí sāsahíś cákrir devéshv á dúvaḥ | á devéshu yátata á suvírya á śáṁsa utá nṛiṇám || 4 || má no agné 'mataye máviratāyai riradhaḥ | mágótāyai sahasas putra má nidé 'pa dvéshāṁsy á kṛidhi || 5 || śagdhí vájasya subhaga prajávato 'gne bṛiható adhvaré | sám rāyá bhūyasā sṛija mayobhúna túvidyumna yáśasvatā || 6 ||

(१७) सप्तदशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥
यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।
एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममद्य ॥२॥

17.

Samidhyámānaḥ prathamánu dhármā sám aktúbhir ajyate viśvávāraḥ | śocíshkeśo ghṛitánirṇik pāvakáḥ suyajñó agnír yajáthāya deván || 1 || yáthāyajo hotrám agne pṛithivyá yáthā divó jātavedas cikitván | evánéna havíshā yakshi deván manushvád yajñám prá tiremám adyá || 2 ||

He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature's bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

17

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature's bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature's bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2

त्रीण्यायूँषि तवं जातवेदस्तिस्र आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥
अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥४॥
यस्त्वद्धोता पूर्वो अग्ने यजीयान्द्विता च सत्ता स्वधया च शंभुः ।
तस्यानु धर्म प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

trínṇy
áyūṅshi táva jātavedas tisrá ājánur ushásas te agne | tá-
bhir devánām ávo yakshi vidván áthā bhava yájamānaya
śáṃ yóḥ || 3 || agníṃ sudītíṃ sudṛíśaṃ gṛiṇánto namasyá-
mas tvédyaṃ jātavedaḥ | tváṃ dūtám aratíṃ havyaváhaṃ
devá akṛiṇvann amṛítasya nábhim || 4 || yás tvád dhóta
pū́rvo agne yájiyān dvitá ca sátta svadháya ca śambhúḥ
tásyánu dhárma prá yaja cikitvó 'tha no dha adhvaráṃ
devávītau || 5 ||

(१८) अष्टादशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहताद्रातीः ॥१॥
तपो ष्वग्ने अन्तरँ अमित्रान्तपा शंसमररुषः परस्य ।
तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

18.

Bhávā no agne sumána úpetau sákheva sákhye pitáreva
sādhúḥ | purudrúho hí kshitáyo jánānām práti pratīcír da-
hatād árātiḥ || 1 || tápo shv àgne ántarāṅ amítrān tápā
śáṃsam árarushaḥ párasya | tápo vaso cikitānó acíttān ví
te tishṭhantām ajárā ayā́saḥ || 2 ||

O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship. 3

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments. 4

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties. 5

18

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us. 1

Burn up thoroughly, O adorable God, our assailing enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail. 2

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥
उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्भयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥४॥
कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सूरा करस्ना दधिषे वपूंषि ॥५॥

idhménāgna ichámāno ghṛténa juhómi havyáṃ tárase bálāya | yávad íṣe bráhmaṇā vándamāna imáṃ dhíyaṃ śatasáyāya devím || 3 || úc chocíshā sahasas putra stutó bṛihád váyaḥ śaśamānéshu dhehi | revád agne viśvámitreshu śáṃ yór marmṛijmā́ te tanvàm bhúri kṛítvaḥ || 4 || kṛidhí rátnaṃ susanitar dhánānāṃ sá ghéd agne bhavasi yát sámiddhaḥ | stotúr duroṇé subhágasya revát śriprá karásnā dadhishe vápūṃshi || 5 ||

(१९) एकोनविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदमूरम् ।
स नो यक्षद्देवताता यजीयान्राये वाजाय वनते मघानि ॥१॥
प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥२॥

19.

Agníṃ hótaram prá vṛiṇe miyédhe gṛítsaṃ kavíṃ viśvavídam ámuram | sá no yakshad devátatā yájīyān rāyé vájāya vanate maghání || 1 || prá te agne haviśhmatīm iyarmy ácha sudyumnáṃ ratínīṃ ghṛitácīm | pradakshiṇíd devátātim uráṇáḥ sáṃ rātíbhir vásubhir yajñám aśret || 2 ||

Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

19

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥
भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यद्य दिव्यं यजासि ॥४॥
यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

sá tējiyasā mánasā tvóta utá śiksha svapatyásya śikshóḥ
ágne rāyó nṛítamasya prábhūtau bhūyáma te sushṭutáyaś ca vásvaḥ ‖ 3 ‖ bhúrīṇi hí tvé dadhiré ánikágne devásya yájyavo jánāsaḥ | sá á vaha devátatiṃ yavishṭha śárdho yád adyá divyáṃ yájasi ‖ 4 ‖ yát tva hótāram anájan miyédhe nishadáyanto yajáthāya devā́ḥ | sá tváṃ no agne 'vitéhá bodhy ádhi śravāṃsi dhehi nas tanúshu ‖ 5 ‖

(२०) विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । (१, ५) प्रथमपञ्चम्योर्ऋचोर्विश्वे देवाः, (२–४) द्वितीयादित्रयस्य चाग्निर्देवताः । त्रिष्टुप् छन्दः ॥

॥२०॥ अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥
अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

20.

Agníṃ ushásam aśvína dadhikrā́ṃ vyúshṭishu havate **váhnir ukthaíḥ** | **sujyótisho** naḥ śriṇvantu **devā́ḥ sajóshaso adhvarā́ṃ vāvaśānā́ḥ** ‖ 1 ‖ **ágne** trí te **vā́jinā** trí **shadhásthā tisrás te jihvā́** ṛitajāta **pūrvíḥ** | **tisrá** u te **tanvò devávātās tā́bhir** naḥ **pāhi** gíro **áprayuchan** ‖ 2 ‖

O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity. 3

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature's bounties here today, and inspire them for effulgence. 4

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants. 5

20

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent. 1

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise. 2

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥
अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥
दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून्रुद्राँ आदित्याँ इह हुवे ॥५॥

ágne bhūríṇi táva jātavedo déva svadhāvo 'mṛítasya nắma | yắs ca māyắ māyínām viṣvaminva tvé pūrvíḥ saṃdadhúḥ pṛishṭabandho || 3 || agnír netắ bhága iva kshitīnắm daívīnām devá ṛitupắ ṛitávā | sá vṛitrahắ sanáyo viṣvávedāḥ párshad víṣvắti duritắ gṛiṇántam || 4 || dadhikrắm agním ushásaṃ ca devím bṛíhaspátiṃ savitắraṃ ca devám | aṣvínā mitrắváruṇā bhágaṃ ca vásūn rudrắñ ādityắñ ihá huve || 5 ||

(२१) एकविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । (१) प्रथमर्चोष्णिक्, (२–४) द्वितायातृतीययोरनुष्टुप्, (४) चतुर्थ्या विराड्रूपा, (५) पञ्चम्याश्च मनोबृहती छन्दांसि ॥

॥२१॥ इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥
घृतवन्तः पावक ते स्तोकाः श्वोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

21.

Imắṃ no yajñám amṛíteshu dhehīmắ havyắ jātavedo jushasva | stokánām agne médaso ghṛitásya hótaḥ prāsana prathamó nishádya || 1 || ghṛitávantaḥ pāvaka te stokắ ṣcotanti médasaḥ | svádharman devávītaye ṣréshṭhaṃ no dhehi vắryam || 2 ||

O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

21

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥
तुभ्यं श्चोतन्त्यध्रिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥
ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

túbhyaṃ stokā́ ghṛitaścúto 'gne víprāya santya | ṛíshiḥ śréshṭhaḥ sám idhyase yajñásya prāvitā́ bhava || 3 || túbhyaṃ ṣcotanty adhrigo ṣacīva stokā́so agne médaso ghṛitásya | kaviṣastó bṛihatā́ bhānúnā́gā havyā́ jushasva medhira || 4 || ójishṭhaṃ te madhyató méda údbhṛitam prá te vayáṃ dadāmahe | ṣcótanti te vaso stokā́ ádhi tvací práti tán devaṣó vihi || 5 ||

(२२) द्वाविंशं सूक्तम्

(१–५) पञ्चर्चस्याग्य सूक्तस्य कौशिको गाथी ऋषिः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः. (४) चतुर्थ्याश्च पुरीष्या अग्नयो देवताः । (१–३, ५) प्रथमादितृचस्य पञ्चम्याः ऋचश्च त्रिष्टुप्, (४) चतुर्थ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः ॥१॥
अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

22.

Ayáṃ só agnír yásmin sómam índraḥ sutáṃ dadhé jaṭháre vāvaśānáḥ | sahasríṇaṃ vā́jam átyaṃ ná sáptiṃ sasavā́n sán stūyase jatavedaḥ || 1 || ágne yát te diví várcaḥ pṛithivyā́ṃ yád óshadhīshv apsv á yajatra | yénāntárikṣham urv ā́tatántha tveshā́ḥ sá bhānúr arṇavó nṛicákshāḥ || 2 ||

The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature's bounties in appropriate manner. 5

22

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥
पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

ágne divó árṇam áchā jigāsy áchā devā́ṁ ūcishe dhíshṇya yé | yā́ rocané parástāt sū́ryasya yā́ś cāvástād upatíshṭhanta ápaḥ || 3 || purīshyâso agnáyaḥ prāvaṇébhiḥ sajóshasaḥ | jushántāṃ yajñám adrúho 'namīvā́ ísho mahī́ḥ || 4 || íḷām agne — || 5 ||

(२३) त्रयोविंश सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य भार्गवो देवश्रवोदेववातावृषी । अग्निर्देवता । (१–२, ४ पं.) प्रथमा-द्वितीययोर्ऋचोश्चतुर्यं पञ्चम्योश्च त्रिष्टुप्, (३) तृतीयायाश्च भुरिगुष्णिह छन्दसी ॥

॥२३॥ निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥
अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥२॥

23.

Nirmathitaḥ súdhita á sadhásthe yúvā kavír adhvarásya praṇetā́ | jū́ryatsv agnír ajáro váneshv átrā dadhe amṛ́itaṃ jātávedāḥ || 1 || ámanthishṭām bháratā revád agníṃ devásravā devávātaḥ sudáksham | ágne ví paśya bṛihatābhí rāyéshāṃ no netā́ bhavatād ánu dyū́n || 2 ||

You move, O universal fire, to the vapour in heaven. You intigrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 3

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

23

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blaming amidst consuming forests of delusions grant us here immortalizing elixir. 1

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day. 2

दश॒ क्षिपः॑ पू॒र्व्यं सीम॑जीजनन्त्सु॒जातं॑ मा॒तृषु॒ प्रिय॑म् ।
अ॒ग्निं स्तु॑हि दैव॒वा॑नं दैव॒श्रवो॒ यो जना॑ना॒मस॑द्वशी ॥३॥
नि त्वा॑ दधे॒ वर॒ आ पृ॑थि॒व्या इळा॑यास्प॒दे सु॑दिन॒त्वे अह्ना॑म् ।
दृष॒द्वत्यां॑ मानु॒ष आप॑यायां॒ सर॑स्वत्यां॒ रेव॑दग्ने दिदीहि ॥४॥
इळा॑मग्ने पुरुदं॒सं स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध ।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावाग्ने॒ सा ते॑ सु॒मति॑र्भूत्व॒स्मे ॥५॥

dáśa kshípaḥ purvyáṃ sám ajjanan sújatam mātríshu priyám | agníṃ stuhi daivavatáṃ devaśravo yó jánanam ásad vaśí || 3 || ní tvā dadhe vára á pṛithivyā́ iḷāyas padé sudinatvé áhnām | dṛishádvatyām mánusha apayā́yaṃ sárasvatyāṃ revád agne didīhi || 4 || íḷām agne — || 5 ||

(२४) चतुर्विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१) प्रथमर्चोऽनुष्टुप्, (२–५) द्वितीयादिचतसृणाञ्च गायत्री छन्दसी ॥

॥२४॥ अग्ने॒ सह॑स्व पृत॒ना अ॒भिमा॑ती॒रपा॑स्य । दु॒ष्टर॒स्तर॒न्नरा॑ती॒र्वर्चो॑ धा य॒ज्ञवा॑हसे ॥१॥
अग्न॒ इळा॑ समिध्यसे वी॒तिहो॑त्रो॒ अम॑र्त्यः । जु॒षस्व॑ सू नो॑ अध्व॒रम् ॥२॥
अग्ने॑ द्यु॒म्नेन॑ जागृ॒वे सह॑सः सूनवाहुत । एद॑ ब॒र्हिः स॑दो॒ मम॑ ॥३॥

24.

Ágne sáhasva pṛítanā abhímātīr ápāsya | dushṭáras tárann árātīr várco dhā yajñávāhase || 1 || ágna iḷā́ sám idhyase vītíhotro ámartyaḥ | jushásva sū́ no adhvarám || 2 || ágne dyumnéna jāgṛive sáhasaḥ sūnav āhuta | édám barhíḥ sado máma || 3 ||

Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an suspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

24

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु य उ चायवः ॥४॥
अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् । शिशीहि नः सनुमतः ॥५॥

ágne víśvebhir agníbhir devébhir mahayā́ gíraḥ | yajñéshu yá u cāyávaḥ || 4 || ágne dá dāśúshe rayím vīrávantam párīṇasam | śiśīhí naḥ sunumátaḥ || 5 ||

(२५) पञ्चविंशं सूक्तम्

(१–५) पञ्चर्चस्याग्नेय सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–३, ५) ६ स्माद्दित्यचस्य पञ्चम्या ऋचश्चाग्निः, (४) चतुर्थ्यिन्द्राग्नी देवते । विराट् छन्दः ॥

॥२५॥ अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥
अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥
अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥
अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

25.

Ágne diváḥ sūnúr asi prácetās tánā pṛithivyá utá viśvávedāḥ | ṛídhag devā́n ihá yajā cikitvaḥ || 1 || agníḥ sanoti vīryā́ṇi vidvā́n sanóti vā́jam amṛítāya bhūshan | sá no devā́n éhá vahā puruksho || 2 || agnír dyā́vāpṛithiví viśvájanye á bhāti devī́ amṛíte ámūraḥ | kshā́yan vā́jaiḥ puruścandró námobhiḥ || 3 || ágna índraś ca dāśúsho duroṇé sutávato yajñám ihópa yātam | ámardhantā somapéyāya devā || 4 ||

O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

25

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature's bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature's bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—througn his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि महयमान ऊती ॥५॥

ágne apáṃ sám idhyase duroṇé nítyaḥ sūno sahaso jātavedaḥ | sadhásthani mahāyamana ūtí || 5 ||

(२६) षड्विंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य (१–६, ८–९) प्रथमतृचद्वयस्याष्टमीनवम्योर्ऋचोश्च गाथिनो विश्वामित्रः, (७) सप्तम्याश्च ब्रह्म ऋषी । (१–३) प्रथमादितृचस्य वैश्वानरोऽग्निः, (४–६) चतुर्थ्यादितृचस्य मारुतोऽग्निः, (७–८) सप्तम्यष्टम्योर्ऋचोरग्निः परं ब्रह्म वा, (९) नवम्याश्च विश्वामित्रोपाध्यायो देवताः । (१–६) प्रथमतृचद्वयस्य जगती, (७–९) तृतीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥२६॥ वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥१॥
तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥
अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥३॥

26.

Vaiśvānarám mánasāgnim nicáyyā havíshmanto anushatyám svarvídam | sudánum devám rathirám vasūyávo gírbhi raṇvám kuśikáso havāmahe || 1 || tám śubhrám agním ávase havāmahe vaiśvānarám mātariśvānam ukthyàm | bṛíhaspátim mánuṣho devátātaye vípraṃ śrótāram átithim raghushyádam || 2 || áśvo ná krándañ jánibhiḥ sám idhyate vaiśvānaráḥ kuśikébhir yugé-yuge | sá no agníḥ suvíryaṃ svàśvyaṃ dádhātu rátnam amṛíteshu jágriviḥ || 3 ||

O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

26

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the permeator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वतां अदाभ्याः ॥४॥
अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥५॥

prá yantu vájās távishībhir agnáyaḥ śubhé sámmiślāḥ príshatīr ayukshata | bṛihadúkṣho maruto viśvávedasaḥ prá vepayanti párvatāñ ádabhyaḥ ‖ 4 ‖ agniśríyo maruto viśvákṛishṭaya â tveshám ugrám áva īmahe vayám | té svāníno rudríyā varshánirṇijaḥ siṁhá ná heshákratavaḥ sudánavaḥ ‖ 5 ‖

॥२७॥ व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदश्वासो अनवभ्ररार्धसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥
त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्यावापृथिवी पर्यपश्यत् ॥८॥
शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्वानाम् ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

vrātaṃ-vrātaṃ gaṇáṃ-gaṇaṃ suśastíbhir agnér bhámaṃ marútām ója īmahe | príshadaśvāso anavabhrárādhaso gántāro yajñáṃ vidátheshu dhīráḥ ‖ 6 ‖ agnír asmi jánmanā jātávedā ghṛitám me cákshur amṛítam ma āsán | arkás tridhátū rájaso vimánó 'jasro gharmó havír asmi nāma ‖ 7 ‖ tribhíḥ pavítrair ápupod dhy árkaṃ hṛidā́ matíṃ jyótir ánu prajānán | várshishṭhaṃ rátnam akṛita svadhābhir ád íd dyāvāpṛithiví páry apaśyat ‖ 8 ‖ śatádhāram útsam ákṣhīyamāṇam vipaścítam pitáraṃ vāktvānām | meḷíṃ mádantam pitrór upásthe táṃ rodasī pipṛitaṃ satyavā́cam ‖ 9 ‖

May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-chanelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent's bosom and whose words are truth. 9

(२७) सप्तविंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–१५) पञ्चदशर्चामग्निः, (१) प्रथमाया ऋतवो वा देवताः । गायत्री छन्दः ॥

॥२८॥ प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या । देवाञ्जिगाति सुम्नयुः ॥१॥
ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् । श्रुष्टीवानं धितावानम् ॥२॥
अग्ने शकेम ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥
समिध्यमानो अध्वरे ऽग्निः पावक ईड्यः । शोचिष्केशस्तमीमहे ॥४॥
पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः । अग्निर्यज्ञस्य हव्यवाट् ॥५॥

27.

Prá vo vājā abhídyavo havíshmanto ghṛitácyā | devā́ñ jigāti sumnayúḥ || 1 || íḷe agníṃ vipaścítaṃ girā́ yajñásya sádhanam | śruṣṭīvā́naṃ dhitā́vānam || 2 || ágne śakéma te vayáṃ yámaṃ devásya vājínaḥ | áti dvéshāṁsi tarema || 3 || samidhyámāno adhvarè 'gníḥ pāvakā́ ī́ḍyaḥ | śocíshkeśas tám īmahe || 4 || pṛithupā́jā ámartyo ghṛitánirṇik svā́hutaḥ | agnír yajñásya havyavā́ṭ || 5 ||

॥२९॥ तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥
होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥
वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥
धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

tám sabádho yatásruca itthā́ dhiyá yajñávantaḥ | a cakrur agníṃ ūtáye || 6 || hóta devó ámartyaḥ purástad eti māyáya | vidáthani pracodáyan || 7 || vají vájeshu dhīyate 'dhvaréshu prá ṇīyate | vípro yajñásya sádhanaḥ || 8 || dhiyā́ cakre váreṇyo bhūtā́nāṃ gárbham á dadhe | dákshasya pitáraṃ tánā || 9 ||

27

With the powerful and brilliant food and with butter-yeilding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbibed with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत । अग्ने सुदीतिमुशिजम् ॥१०॥

॥३०॥ अग्निं यन्तुरमप्तुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥
ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥
ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ॥१३॥
वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥
वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

ní tvā dadhe várenyam dákshasyelá sabaskṛita | ágne sudītím uśíjam || 10 ||

agním yantúram aptúram ṛitásya yóge vanúshaḥ | víprā vājaíḥ sám indhate || 11 || ūrjó nápātam adhvaré didivā́ṅsam úpa dyávi | agním ile kavíkratum || 12 || īḷényo namasyàs tirás támaṅsi darśatáḥ | sám agnír idhyate vṛíshā || 13 || vṛísho agníḥ sám idhyaté 'śvo ná devavāhanaḥ | tám haviṣhmanta īlate || 14 || vṛíshaṇam tvā vayám vṛishan vṛíshaṇaḥ sám idhīmahi | ágne dídyatam bṛihát || 15 ||

(२८) अष्टाविंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । आग्नेयता । (१–२, ६) प्रथमाद्वितीययोर्ऋचोः पङ्क्त्याश्च गायत्री, (३) तृतीयाया उष्णिक्, (४) चतुर्थ्यास्त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दांसि ॥

॥३१॥ अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥
पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः । तं जुषस्व यविष्ठ्य ॥२॥

28.

Ágne jushásva no haviḥ puroḷáśam jātavedaḥ | prataḥsāvé dhiyāvaso || 1 || puroḷā́ agne pacatás túbhyam vā ghā párishkṛitaḥ | tám jushasva yavishṭhya || 2 ||

O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendorous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

28

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्न्यम् । सहसः सूनुरस्यध्वरे हितः ॥३॥
माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥४॥
अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तमृतेषु जागृविम् ॥५॥
अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्न्यम् ॥६॥

ágne vīhí puroḷā́śam áhutaṃ tiróahnyam | sáhasaḥ sūnúr asy adhvaré hitáḥ ‖ 3 ‖ mádhyaṃdine sávane jātavedaḥ puroḷā́śam ihá kave jushasva | ágne yahvásya táva bhāgadhéyaṃ ná prá minanti vidátheshu dhīrāḥ ‖ 4 ‖ ágne tṛtī́ye sávane hí kā́nishaḥ puroḷā́śaṃ sahasaḥ sūnav áhutam | áthā devéshv adhvarā́ṃ vipanyáyā dhā́ rátnavantam amṛ́teshu jā́gṛivim ‖ 5 ‖ ágne vṛidhānā́ áhutim puroḷā́śaṃ jātavedaḥ | jushásva tiróahnyam ‖ 6 ‖

(२९) एकोनत्रिंशं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१–४, ६–१६) प्रथमादिचतुर्ऋचां षष्ठ्यादिचतुर्ऋचां चैकादशानामाग्निः, (५) पञ्चम्याश्च अग्निर्ऋत्विजो वा देवताः । (१, ४, १०, १२) प्रथमाचतुर्थीदशमीद्वादशीनामनुष्टुप्, (२, ३, ५, ७–९, १३, १६) द्वितीयातृतीययोः पञ्चम्याः सप्तम्यादितृचस्य त्रयोदशीषोडश्योश्च त्रिष्टुप्, (६, ११, १४, १५) षष्ठ्येकादशीचतुर्दशीपञ्चदशीनाञ्च जगती छन्दांसि ॥

॥३२॥ अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

29.

Ástīdám adhimánthanam ásti prajánanaṃ kṛitám | etā́ṃ vispátnīm ā́ bharāgním manthāma pūrváthā ‖ 1 ‖

O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

29

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥
उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥
इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥
मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

aráṇyor
níhito jātávedā gárbha iva súdhito garbhíṇīshu | divé-diva
ídyo jāgṛivádbhir havíshmadbhir manushyèbhir agníḥ || 2 ||
uttānáyām áva bharā cikitvān sadyáḥ právīta vṛíshaṇam
jajāna | arushástūpo rúśad asya pā́ja íḷāyās putró vayúne
'janishṭa || 3 || íḷāyās tvā padé vayáṃ nā́bhā pṛithivyā́ ádhi |
jātavedo ní dhīmahy ágne havyā́ya vóḷhave || 4 || mánthatā
naraḥ kavím ádvayantam prácetasam amṛítaṃ suprátīkam |
yajñásya ketúṃ prathamā́m purástād agníṃ naro janayatā
suśévam || 5 ||

[३३॥] यदी मन्थन्ति बाहुभिर्विं रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥६॥
जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

yádī mánthanti bāhúbhir ví rocaté 'śvo ná vājy àrushó
váneshv á | citró ná yā́mann aśvínor ánivṛitaḥ pári vṛi-
ṇakty áśmanas tríṇā dáhan || 6 || jātó agnī́ rocate cékitāno
vā́jī́ víprāḥ kaviśastáḥ sudánuḥ | yáṃ devā́sa íḍyaṃ viśva-
vídam havyavā́haṃ ádadhur adhvaréshu || 7 ||

This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings. 2

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,—radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom. 3

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation. 4

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity. 5

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation. 6

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing. 7

सीद॑ होतः स्व उ लो॒के चि॑कि॒त्वान्त्सादया॑ यज्ञं सु॒कृत॑स्य॒ योनौ॑ ।
दे॒वावी॑र्देवान्ह॒विषा॑ यजास्य॒ग्ने बृ॒हद्यज॑माने॒ वयो॑ धाः ॥८॥
कृ॒णोत॑ धू॒मं वृ॑ष॒णं सखा॑योऽस्रे॒धन्त॒ इत॑न॒ वाज॒मच्छ॑ ।
अ॒यम॒ग्निः पृ॑त॒ना॒षाट् सु॒वीरो॒ येन॑ दे॒वासो॒ अस॑हन्त दस्यू॑न् ॥९॥
अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तो अरो॑चथाः ।
तं जा॒नन्न॑ग्न॒ आ सी॑दाथा॒ नो व॑र्धया॒ गिरः॑ ॥१०॥

sída hotaḥ
svá u loké cikitván sādáyā yajñáṃ sukṛitásya yónau | de-
vāvír devắn havísha yajasy ágne bṛihád yájamane váyo
dhāḥ || 8 || kṛiṇóta dhūmáṃ vṛíshaṇaṃ sakhāyó 'sredhanta
itana vájam ácha | ayám agníḥ pṛitanāshāṭ suvíro yéna de-
váso ásahanta dásyūn || 9 || ayáṃ te yónir ṛitvíyo yáto
jātó árocathāḥ | táṃ jānánn agna ā́ sīdáthā no vardhayā
gíraḥ || 10 ||

॥३४॥ तनू॒नपा॑दुच्यते॒ गर्भ॑ आसु॒रो नरा॒शंसो॑ भवति॒ यद्वि॒जाय॑ते ।
मा॒त॒रिश्वा॒ यदमी॑मीत मा॒तरि॒ वात॑स्य॒ सर्गो॑ अभव॒त्सरी॑मणि ॥११॥
सु॒नि॒र्मथा॒ निर्म॑थितः सु॒नि॒धा नि॒हि॒तः क॒विः ।
अग्ने॑ स्वध्व॒रा कृ॑णु दे॒वान्दे॑वय॒ते य॑ज ॥१२॥
अजी॑जनन्न॒मृत॑ं॒ मर्त्या॑सोऽस्रे॒माणं॑ त॒रणि॑ं वी॒ळुज॑म्भम् ।
दश॒ स्वसा॑रो अ॒ग्रुव॑ः समी॒चीः पुमां॑सं जा॒तम॒भि सं र॑भन्ते ॥१३॥

tánūnápād ucyate gárbha asuró nárāśáṅso bhavati yád
vijáyate | mātariśvā yád ámimīta mātári vátasya sárgo
abhavat sárīmaṇi || 11 || sunirmáthā nírmathitaḥ sunidhā́ ní-
hitaḥ kavíḥ | ágne svadhvará kṛiṇu devắn devayaté yaja
|| 12 || ájījanann amṛítam mártyāso 'sremáṇaṃ taráṇiṃ vīḷú-
jambham | dáśa svásāro agrúvaḥ samīcíḥ púmāṅsaṃ jātám
abhí sáṃ rabhante || 13 ||

O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature's bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥
अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
द्युम्नवद्ब्रह्म कुशिकास एरिरे एकएको दमे अग्निं समीधिरे ॥१५॥
यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

prá saptáhotā sanakád arocata nā́túr upásthe yád áśocad ū́dhani | ná ní mishati suráṇo divé-dive yád ásurasya jaṭhárād ájāyata ‖ 14 ‖ amitrāyúdho marútām iva prayáḥ prathamajá bráhmaṇo víśvam íd viduḥ | dyumnávad bráhma kuśikā́sa érira éka-eko dáme agníṃ sám īdhire ‖ 15 ‖ yád adyá tvā prayatí yajñé asmín hótaś cikitvó 'vṛiṇīmahīhá | dhruvám ayā́ dhruvám utáśa-mishṭhāḥ prajānán vidvā́ñ úpa yāhi sómam ‖ 16 ‖

(१०) त्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

30.

Ichánti tvā somyā́saḥ sákhāyaḥ sunvánti sómaṃ dádhati práyāṅsi | títikshante abhíśastiṃ jánānām índra tvád á káś caná hí praketáḥ ‖ 1 ‖

Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

30

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1

न ते दूरे पुरमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥
इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिर्ऋघावान् ।
यदुग्रो धा बाधितो मर्त्येषु कृधी त्या ते वृषभ वीर्याणि ॥३॥
त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥४॥
उताभये पुरुहूत श्रवोभिरेको दृळ्हमवदो वृत्रहा सन् ।
इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते ॥५॥

ná te dūré paramá cid rājaṅsy á tú prá yāhi harivo háribhyām | sthiráya vríshne sávanā kṛitémā yuktá grāváṇaḥ samidhāné agnaú || 2 || índraḥ susípro maghávā tárutro mahávratas tuvikūrmír ṛighāvān | yád ugró dhá bādhitó mártyeshu kvà tyá te vṛishabha vīryàṇi || 3 || tvám hí shmā cyāváyann ácyutāny éko vṛitrá cárasi jighnamānaḥ | táva dyávāpṛithiví párvatāsó 'nu vratáya nímiteva tasthuḥ || 4 || utábhaye puruhūta śrávobhir éko dṛilhám avado vṛitrahá sán | imé cid indra ródasī apāré yát saṃgṛibhṇá maghavan kāśír ít te || 5 ||

॥२॥ प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥
यस्मै धायुरदधा मर्त्यायाभक्तं चिद्भजते गेह्यं सः ।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥७॥

prá sú ta indra pravátā háribhyām prá te vájraḥ pramṛiṇánn etu śátrun | jahí pratīcó anūcáḥ páraco víśvaṃ satyáṃ kṛiṇuhi vishṭám astu || 6 || yásmai dhāyur ádadhā mártyāyābhaktaṃ cid bhajate gehyàṃ sáḥ | bhadrá ta indra sumatír ghṛitācī sahásradānā puruhūta rātíḥ || 7 ||

O lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. 2

O bounteous resplendent Lord, you are showerer of benefits, of loving countenance, conveyer of men beyond troubles, the supreme-willed, the accomplisher of many great deeds, the devastator of hostile regions, the terror of foes. Where are those heroic deeds which you performed against sinful mortals, when opposed. 3

You alone cast down the firmly footed evil-doers; you alone proceed destroying the evil forces. The heaven and earth and the mountains under your command stand still as if immovable. 4

O bounteous resplendent Lord, destroyer of evils by your prowess, when invoked by many, you come alone and proclaim to Nature's bounties, "fear not". O opulent Lord, vast is your grasp, wherewith you over-power these boundless worlds, heaven and earth. 5

O resplendent Lord, let your radiance come from all sides; let your bolt of punitive justice destroy evils. May you slay those who assail you in front or in rear or those who fly from the combat. Make the universe (an abode of) truth. May all powers be concentrated in you. 6

O resplendent Lord, invoked by all, Lord of all treasures, the man, to whom you give blessings, enjoys unprecedented domestic prosperity. Your auspicious favour, loving and soothing, brings unbounded wealth. 7

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कृणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥८॥
नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
अस्तभ्नाद्द्यां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह प्रसूताः ॥९॥
अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

sahá-
dānum puruhūta kshiyántam ahastám indra sám piṇak kú-
ṇārum | abhí vṛitrám várdhamānam píyārum apádam indra
tavásā jaghantha || 8 || ní sāmanām ishirám indra bhúmim
mahím apārám sádane sasattha | ástabhnād dyām vrishá-
bhó antárikṣham árshantv ápas tváyehá prásūtāḥ || 9 || alā-
tṛiṇó valá indra vrajó góḥ purā hántor bháyamāno vy
ára | sugán pathó akṛiṇon niráje gáḥ právan vấṇīḥ puru-
hūtám dhámantīḥ || 10 ||

॥३॥ एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥
दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥
दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥१३॥

éko dvé vásumatī samīcí índra á paprau prithivím utá
dyám | utántárikshād abhí naḥ samīká ishó rathíḥ sayújaḥ
sūra vấjān || 11 || díśaḥ súryo ná mināti prádishṭā divé-dive
háryaśvaprasūtaḥ | sám yád ánaḷ ádhvana ád íd áśvair vi-
mócanam kṛiṇute tát tv àsya || 12 || dídṛikshanta usháso yấ-
mann aktór vivásvatyā máhi citrám ánīkam | víśve jānanti
mahinā́ yád ā́gād índrasya kárma súkṛitā purūṇi || 13 ||

O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म संभृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥
इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वांसः ॥१५॥

máhi jyótir níhitaṃ vakshánāsv āmā́ pakvám carati bíbhratī gaúḥ | víśvaṃ svā́dma sámbhṛitam usríyāyāṃ yát sīm índro ádadhād bhójanāya || 14 || índra dṛ́hya yā́makośā abhūvan yajñā́ya śiksha gṛiṇaté sákhibhyaḥ | durmāyávo durévā mártyāso nishaṅgíṇo ripávo hántvāsaḥ || 15 ||

॥४॥

सं घोषः शृण्वेऽवमैरमित्रैर्जह्यो न्येष्व्शनिं तपिष्ठाम् ।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन्बन्धयस्व ॥१६॥
उद्वृह रक्षः सहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि ।
आ कीवतः सलल्कं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य ॥१७॥
स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिषः आसत्सि पूर्वीः ।
रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान् ॥१८॥
आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्रेके ।
ऊर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

sáṃ ghóshaḥ śriṇve 'vamaír amítrair jahí ny èshv aśániṃ tápishṭhām | vriścém adhástād ví rujā sáhasva jahí ráksho maghavan randháyasva || 16 || úd vriha rákshaḥ sahámūlam indra vriścá mádhyam práty ágraṃ śriṇīhi | á kívataḥ salalúkaṃ cakartha brahmadvíshe tápushiṃ hetím asya || 17 || svastáye vājíbhiś ca praṇetaḥ sáṃ yán mahír íśha āsátsi pūrvíḥ | rāyó vantáro bṛihatáḥ syāmāsmé astu bhága indra prajávān || 18 || á no bhara bhágam indra dyumántaṃ ní te deshṇásya dhīmahi prareké | ūrvá iva paprathe kámo asmé tám á pṛiṇa vasupate vásūnām || 19 ||

A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment. 14

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed. 15

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely. 16

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge. 17

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny. 18

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches. 19

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥२०॥
आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥
श्रुतं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

imáṃ kámam mandayā góbhir áśvaiś candrávatā rádhasā papráthaś ca | svaryávo matíbhis túbhyaṃ víprā índrāya váhaḥ kuśikáso akran || 20 || á no gotrá dardṛihi gopate gấḥ sám asmábhyaṃ sanáyo yantu vấjāḥ | divákshā asi vṛishabha satyáśushmo 'smábhyaṃ sú maghavan bodhi godấḥ || 21 || śunáṃ huvema maghávānam índram asmín bhára nṛítamaṃ vấjasātau | śṛiṇvántam ugráṃ ūtáye samátsu ghnántaṃ vṛitráṇi saṃjítaṃ dhánānām || 22 ||

(३१) एकत्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्याग्नेय सूक्तस्य गाथिनो विश्वामित्र ऋषिर्गाथिः कुशिको वा ऋषिः ।
इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥१॥
न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम् ।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥२॥

31.

Śấsad váhnir duhitúr naptyàṃ gād vidvấṅ ṛitásya dídhitiṃ saparyán | pitá yátra duhitúḥ sékam ṛiñján sáṃ śagmyèna mánasā dadhanvé || 1 || ná jāmáye tánvo riktháṃ āraik cakấra gárbhaṃ sanitúr nidhánam | yádī mātáro janáyanta váhnim anyáḥ kartá sukṛítor anyá ṛindhán || 2 ||

O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritions food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

31

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheriter), the other (the female) is to be enriched with gifts. 2

अग्निर्जज्ञे जुह्वा३ रेजमानो महस्पुत्राँ अरुषस्य प्रयक्षे ।
महान्गर्भो मह्या जातमेषां मही प्रवृद्धयेधम्य यज्ञैः ॥३॥
अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन् ।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥
वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

agnír jajñe juhvā́ rójamāno mahás putráñ arushásya prayákshe | mahā́n gárbho máhy á jātám eshām mahí pravṛíd dhā́ryasyasya yajñaíḥ || 3 || abhí jaítrīr asacanta spṛidhānā́m máhi jyótis támaso nír ajanan | tám janatíḥ práty úd āyann ushā́saḥ pátir gávām abhavad éka índraḥ || 4 || vilaú satír abhí dhírā atṛindan prācā́hinvan mánasā sapta víprāḥ | víśvām avindan pathyā̀m ṛitásya prajānánn ít tā́ námasā́ viveśa || 5 ||

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥६॥
अगच्छदु विप्रतमः सखीयन्नसंदयत्सुकृते गर्भमद्रिः ।
समान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥७॥

vidád yádī sarámā rugṇam ádrer máhi páthaḥ pūrvyáṃ sadhryàk kaḥ | ágram nayat supády ákshareṇam áchā rávam prathamā́ jānatī gat || 6 || ágachad u vípratamaḥ sakhīyánn ásudayat sukṛíte gárbham ádriḥ | sasána máryo yúvabhir makhasyánn áthābhavad áṅgirāḥ sadyó árcan || 7 ||

For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations. 3

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world. 4

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom. 5

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. 6

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers. 7

सतःसंतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥८॥
नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम् ।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन ॥९॥
संपश्यमाना अमदन्नभि स्वं पयः प्रजस्य रेतसो दुघानाः ।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

satáḥ-sataḥ pratimánam purobhúr víśvā veda jánimā hánti śúshṇam | prá ṇo diváḥ padavír gavyúr árcan sákha sákhīñr amuñcan nír avadyāt ‖ 8 ‖ ní gavyatā́ mánasā sedur arkaíḥ kṛiṇvānáso amṛitatvā́ya gātúm | idáṃ cin nú sádanam bhūry eshāṃ yéna mā́sāñ ásishāsann ṛiténa ‖ 9 ‖ sampáśyamānā amadann abhí svám páyaḥ pratnásya rétaso dúghānāḥ | ví ródasī atapad ghósha eshāṃ jāté nishṭhā́m ádadhur góshu vīrā́n ‖ 10 ‖

॥ ७ ॥ स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः ।
उरूच्यस्मै घृतवद्धरन्ती मधु स्वाद्म दुदुहे जेन्या गौः ॥११॥
पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
विष्कभ्नन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

sá jātébhir vṛitrahā́ séd u havyaír úd usríyā asṛijad índro arkaíḥ | urūcy àsmai ghṛitávad bhárantī mádhu svā́dma duduhe jényā gaúḥ ‖ 11 ‖ pitré cic cakruḥ sádanam sám asmai máhi tvíshīmat sukṛíto ví hí khyán | vishkabhnánta skámbhanenā jánitrī ā́sīna ūrdhvā́m rabhasā́m ví minvan ‖ 12 ‖

May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं रोदस्योः ।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥
मह्या ते सख्यं वव्रिम शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महिं स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥
महि क्षेत्रं पुरु श्लोकं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

mahí yádi dhishánā śiśnáthe dhát sadyovŕidham vibhvàṃ ródasyoḥ | gíro yásminn anavadyáḥ samīcír víśvā índrāya távishīr ánuttāḥ || 13 || máhy á te sakhyáṃ vaśmi śaktír á vṛitraghné niyúto yanti pūrvíḥ | máhi stotrám áva ágamma sūrér asmákaṃ sú maghavan bodhi gopáḥ || 14 || máhi kshétram purú ścandrám vividván ád ít sákhibhyaś caráthaṃ sám airat | índro nŕibhir ajanad dídyānaḥ sākáṃ sū́ryam ushásaṃ gātúm agním || 15 ||

॥८॥ अपश्चिदेष विभ्वो दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥१६॥
अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥
पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ॥१८॥

apáś cid cshá vibhvò dámūnāḥ prá sadhrícīr asṛijad viśváścandrāḥ | mádhvaḥ punānā́ḥ kavíbhiḥ pavítrair dyúbhir hinvanty aktúbhir dhánutrīḥ || 16 || ánu kṛishṇé vásudhitī jihāte ubhé sū́ryasya maṅhánā yájatre | pári yát te mahimā́naṃ vṛijádhyai sákhāya indra kā́myā ṛijipyā́ḥ || 17 || pátir bhava vṛitrahan sūnṛ́tanaṃ girā́ṃ viśvā́yur vṛishabhó vayodhā́ḥ | á́ no gahi sakhyébhiḥ śivébhir mahā́n mahíbhir ūtíbhiḥ saraṇyán || 18 ||

Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animantes the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessently flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥
मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः ॥२०॥
अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात् ।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

tám aṅgirasván námasā saparyán návyaṃ kṛiṇomi sányase purājám | drúho ví yāhi bahulá ádevīḥ svàś ca no maghavan sātáye dhāḥ || 19 || míhaḥ pāvakáḥ prátatā abhūvan svastí naḥ pipṛihi pārám āsām | índra tvám rathiráḥ pāhi no rishó makshū́ -makshū kṛiṇuhi gojíto naḥ || 20 || ádedishṭa vṛitrahā́ gópatir gā́ antáḥ kṛishṇā́ṅ arushaír dhā́mabhir gāt | prá sūnṛítā diśámāna ṛiténa dúraś ca víśvā avṛiṇod ápa svā́ḥ || 21 || śunám huvema — || 22 ||

(१२) द्वात्रिंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते ।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१॥

32.

Índra sómaṃ somapate píbemám mádhyaṃdinaṃ sávanaṃ cáru yát te | praprúthyā śípre maghavann ṛijīshin vimúcyā hárī ihá mādayasva || 1 ||

I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

32

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं रारिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥२॥
ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥३॥
त इन्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन् ।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥४॥
मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय ।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥५॥

gávaṣiram manthínam indra ṣukrám píbā sómaṃ rarimā́ te mádaya | brahmakṛ́tā mā́rutenā gaṇéna sajóshā rudraís tṛipád ā́ vṛishasva || 2 || yé te ṣúshmaṃ yé távishīm ávardhann árcanta indra marútas ta ójaḥ | mā́dhyaṃdine sávane vajrahasta píbā rudré-bhiḥ ságanaḥ suṣipra || 3 || tá ín nv àsya mádhumad vivipra índrasya ṣárdho marúto yá ā́san | yébhir vṛitrásyeshitó vivédāmarmáṇo mányamānasya márma ||4|| manushvád indra sávanaṃ jushaṇáḥ píbā sómaṃ ṣaṣvate vīryàya | sá ā́ vavṛitsva haryaṣva yajñaíḥ saraṇyúbhir apó árṇa sisarshi || 5 ||

॥१०॥ त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥६॥
यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥७॥

tvám apó yád dha vṛitrám jaghanvā́n átyān iva prá-sṛijaḥ sártavājau | ṣáyānam indra cárata vadhéna vavrivā́n-sam pári devír ádevam || 6 || yájāma ín námasā vṛiddhám indram bṛihántam ṛishvám ajáraṃ yúvanam | yásya priyé mamátur yajñíyasya ná ródasī mahimā́nam mamā́te || 7 ||

O resplendent self, accept our devotional love, mixed with milk or butter, milk-like purity of heart and mind; we offer it for your exhilaration. May you, along with the company of devout organs and vital breath, enjoy it to your full satisfaction. 2

These are the vital organs, O resplendent self, who, worshipping your prowess, augment your strength and vigour. O possessor of the adamantine determination and splendid form, may you along with the vital breath cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul and who gently encourage it. Animated by them it pierces the vital part of evil which imagines itself invulnerable. 4

O resplendent self, like an intelligent being, pleased with our homage, may you cherish our devotion for the sake of perpetual vigour. O lord of sturdy organs may you come along with adorable (vital organs), and traversers (of the cosmos) and send down the nectar of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slumbering and darkling thought, obstructing evil forces, you let forth the pure thoughts like horses rushing into battle. 6

Therefore, we worship with reverence the resplendent self, who is great and sublime, eternal and ever youthful, and whose magnitude the great heaven and earth could never measure nor can, conceive to measure in future. 7

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥
अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो हु सोमम् ।
न द्यावं इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥९॥
त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥१०॥

índrasya kárma súkṛitā purūṇi vratáni devá ná minanti víśve | dādhára yáḥ pṛithivíṃ dyám utémāṃ jajána sū́ryam ushásaṃ suḍáṅsāḥ || 8 || ádrogha satyáṃ táva tán mahitváṃ sadyó yáj jātó ápibo ha sómam | ná dyáva indra tavásas ta ójo náhā ná mā́sāḥ śarádo varanta || 9 || tváṃ sadyó apibo jātá indra mádāya sómam paramé vyòman | yád dha dyávāpṛithiví áviveśīr áthābhavaḥ pūrvyáḥ kārúdhāyāḥ || 10 ||

अहन्नहिं परिशयानमर्णो ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥११॥
यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥
यज्ञेनेन्द्रमवसा चक्रे अर्वागेनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥१३॥

áhann áhim pariśáyānam árṇa ojāyámānaṃ tuvijāta távyān | ná te mahitvám ánu bhūd ádha dyaúr yád anyáyā sphigyà kshā́m ávasthaḥ || 11 || yajñó hí ta indra várdhano bhū́d utá priyáḥ sutásomo miyédhaḥ | yajñéna yajñám ava yajñíyaḥ sán yajñás te vájram abihátya āvat || 12 || yajñénéndram ávasā́ cakre arvā́g aínaṃ sumnáya návyase vavṛityām | yá stómebhir vāvṛidhé purvyébhir yó madhyamébhir utá nū́tanebhiḥ || 13 ||

Even all Nature's forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations. 8

O guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers. 9

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities. 10

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed. 11

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamantine will-power for the destruction of our demoniac impulses. 12

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings. 13

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥१४॥
आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥१५॥
न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्राळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१७॥

vivésha yán mā dhisháṇā jajána stávai purā́ pā́ryād índram áhnaḥ | áṅhaso yátra pīpárad yátha no navéva yántam ubháye havante || 14 || ā́pūrṇo asya kaláśaḥ svāhā́ sékteva kóśam sisice píbadhyai | sám u priyā́ ávavṛitran mádāya pradakshiṇíd abhí sómāsa índram || 15 || ná tvā gabhīráḥ puruhūta síndhur nádrayaḥ pári shánto varanta | itthā́ sákhibhya ishitó yád indrā́ dṛiḷhám cid árujo gávyam ūrvám || 16 || śunám huvema — || 17 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१३) त्रयोदशर्चस्याप्य सूक्तस्य (१–३, ५, ७, ९, ११–१३) प्रथमादितृचस्य पञ्चमीसप्तमीनवम्यृचामेकादश्यादितृचस्य च गाथिनो विश्वामित्र ऋषिः । (४, ६, ८, १०) चतुर्थीषष्ठ्यष्टमीदशमीनाञ्च नद्य ऋषिकाः । (१–३, ५, ९, ११–१३) प्रथमादितृचस्य पञ्चमीनवम्योर्ऋचोरेकादश्यादितृचस्य च नद्यः, (४, ८, १०) चतुर्थ्यष्टमीदशमीनां विश्वामित्रः, (६, ७) षष्ठीसप्तम्योश्चेन्द्रो देवताः । (१–१२) प्रथमादिद्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥१२॥ प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥१॥

33.

Prá párvatānām usátī upásthād áśve iva víshite hásamāne | gáveva śubhré matárā rihāṇé vípāṭ chutudrí páyasā javete || 1 ||

When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposte sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

33

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥२॥
अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥३॥
पुना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥४॥
रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषावस्युरह्वे कुशिकस्य सूनुः ॥५॥

índreshite prasavám bhíkshamāṇe áchā samudrám rathyèva yáthaḥ | samārāṇé ūrmíbhiḥ pínvamāne anyá vām anyám ápy eti śubhre || 2 || áchā síndhum mātṛítamām ayāsaṃ vípāśam urvíṃ subhágām aganma | vatsám iva mātárā saṃrihāṇé samānáṃ yónim ánu saṃcárantī || 3 || cná vayám páyasā pínvamānā ánu yóniṃ devákṛitaṃ cárantīḥ | ná vártave prasaváḥ sárgataktaḥ kiṃyúr vípro nadyò johavīti || 4 || rámadhvam me vácase somyáya ṛítāvarīr úpa muhūrtám évaiḥ | prá síndhum áchā bṛihatí manīshávasyúr ahve kuśikásya sūnúḥ || 5 ||

॥ १ ॥ इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥
प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः ॥७॥

índro asmán aradad vájrabāhur ápāhan vṛitrám paridhím nadīnām | devò 'nayat savitá supāṇís tásya vayám prasavé yāma urvíḥ || 6 || pravā́cyaṃ śaśvadhā́ vīryàṃ tád índrasya kárma yád áhiṃ vivṛiścát | ví vájreṇa pariśhádo jaghānā́yann ápo 'yanam ichámānāḥ || 7 ||

Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak]Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers ? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak]The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥
ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥९॥
आ तै कारो शृणवामा वचांसि यययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

etád váco jaritar mápi mṛishṭhā á yát te ghóshān úttarā yugáni | ukthéshu kāro práti no jushasva má no ní kaḥ purushatrā́ námas te || 8 || ó shú ṣvasārāḥ kāráve ṣṛiṇota yayaú vo dūrā́d ánasā ráthena | ní shū́ namadhvam bhávatā supārā́ adhoakshā́ḥ sindhavaḥ srotyā́bhiḥ || 9 || á te kāro ṣṛiṇavāmā vácāṅsi yayátha dūrā́d ánasā ráthena | ní te naṅsai pīpyānéva yóshā máryāyeva kanyà ṣaṣvacaí te || 10 ||

॥१४॥ यदङ्ग त्वा भरताः संतरेयुर्गव्यन्ग्रामं इषित इन्द्रजूतः ।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥
अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम् ॥१२॥
उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥१३॥

yád aṅgá tvā bharatáḥ saṃtáreyur gavyán gráma ishitá índrajūtaḥ | árshād áha prasaváḥ sárgatakta á vo vṛiṇe sumatíṃ yajñíyānam || 11 || átārishur bharatā́ gavyávaḥ sám ábhakta víprāḥ sumatíṃ nadínām | prá pinvadhvam ishā́yantīḥ surā́dhā á vakshā́ṇāḥ pṛiṇádhvaṃ yātá ṣíbham || 12 || úd va urmíḥ ṣámya hantv ápo yóktrāṇi muñcata | mā́dushkṛitau vyènasāghnyaú ṣū́nam áratām || 13 ||

[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowlily; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13

(३४) चतुस्त्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥
मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

34.

Índraḥ pūrbhíd átirad dásam arkaír vidádvasur dáyamāno ví śátrūn | bráhmajūtas tanvā̀ vāvṛidhānó bhū́ridātra ā́pṛiṇad ródasī ubhé || 1 || makhásya te tavishásya prá jūtím íyarmi vácam amṛítāya bhū́shan | índra kshitūnā́m asi mā́nushīṇā̀m viśā́m daívīnām utá pūrvayā́vā || 2 ||

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्ब्रह्मयाणाम् ॥३॥
इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दुज्ज्योतिर्बृहते रणाय ॥४॥
इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥५॥

índro vṛitrám avṛiṇoc chárdhanītiḥ prá māyínām aminād várpaṇītiḥ | áhan vyàṅsam uśádhag váneshv āvír dhénā akṛiṇod rāmyā́ṇām || 3 || índraḥ svarshā́ janáyann áhāni jigā́yośigbhiḥ pṛítanā abhishṭíḥ | prā́rocayan mánave ketúm áhnām ávindaj jyótir bṛihaté rā́ṇāya || 4 || índras túja barháṇā ā́ viveśa nṛivád dádhano náryā purū́ṇi | ácetayad dhíya imá́ jaritré prémā́m várṇam atirac chukrā́m āsām || 5 ||

34

The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind. 1

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature's heavenly bounties. 2

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance. 3

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life. 4

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance. 5

॥ ३६ ॥ महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६॥
युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

mahó mahāni panayanty asyéndrasya kárma súkṛitā purúṇi | vṛijánena vṛijinán sám pipesha māyābhir dásyuñr abhíbhūtyojāḥ || 6 || yudhéndro mahnā várivaś cakāra devébhyaḥ sátpatiś carshaṇipráḥ | vivásvataḥ sádane asya táni víprā ukthébhiḥ kaváyo gṛiṇanti || 7 ||

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८॥
ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्त्रार्यं वर्णमावत् ॥९॥
इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

satrāsāhaṃ várenyaṃ sahodāṃ sasavāṅsaṃ svàr apáś ca deviḥ | sasána yáḥ pṛithivīṃ dyām utémām índraṃ madanty ánu dhīraṇāsaḥ || 8 || sasānátyāñ utá sūryaṃ sasānéndraḥ sasāna purubhójasaṃ gām | hiraṇyáyaṃ utá bhógaṃ sasāna hatvī dásyūn prāryaṃ várṇam āvat || 9 || índra óshadhīr asanod áhāni vánaspátīñr asanod antárikṣhaṃ | bibhéda valáṃ nunudé vívāco 'thabhavad damitābhíkratūnām || 10 || ṣunáṃ huvema — || 11 ||

Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥ ७॥ निष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा रारिमा ते मदाय ॥१॥
उपाजिरा पुरुहूताय सप्ती हरी रथस्य धुर्वा युनज्मि ।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वहात इन्द्रम् ॥२॥

35.

Tíshṭhā hárī ráthe á yujyámānā yāhí vāyúr ná niyúto no ácha | píbāsy ándho abhísṛishṭo asmé índra svāhā rarimā́ te mádāya || 1 || úpājirā́ puruhūtā́ya sáptī hárī rátha-sya dhūrshv á yunajmi | dravád yáthā sámbhṛitaṃ viṣvátas cid úpemáṃ yajñám á vahāta índram || 2 ||

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
असेतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः ॥३॥
ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम् ॥४॥
मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

úpo nayasva vṛíshaṇā tapushpótém ava tvám vṛishabha svadhāvaḥ | grá-setām áśvā ví mucehá śóṇā divé-dive sadṛíśīr addhi dhā-náḥ || 3 || bráhmaṇā te brahmayújā yunajmi hárī sákhāyā sadhamā́da āśū́ | sthirā́m ráthaṃ sukhám indrādhitíshṭhan prajānán vidvā́ñ úpa yāhi sómam || 4 || mā́ te hárī vṛíshaṇā vītápṛishṭhā ní rīraman yájamānāso anyé | atyā́yāhi śáśvato vayám té 'raṃ sutébhiḥ kṛiṇavāma sómaiḥ || 5 ||

35

O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5

॥८॥ तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥
स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

távāyáṃ sómas tvám éhy arvāñ chaśvattamáṃ sumánā asyá pāhi | asmín yajñé barhishy á nishádyā dadhishvémáṃ jaṭhára índum indra || 6 || stīrṇáṃ te barhíḥ sutá indra sómaḥ kṛitá dhānā áttave te háribhyām | tádokase puruśákāya vríshṇe marútvate túbhyaṃ rātá haviṁshi || 7 ||

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥८॥
यौ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते ।
तेभिरेतं सजोषा वावशानो३ऽग्नेः पिब जिह्वया सोममिन्द्र ॥९॥
इन्द्र पिब स्वधया चित्सुतस्याग्नेर्वा पाहि जिह्वया यजत्र ।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

imáṃ náraḥ párvatās túbhyam ấpaḥ sám indra góbhir mádhumantam akran | tásyāgátyā sumánā ṛishva pāhi prajānán vidván pathyà ánu swấḥ || 8 || yấñ ábhajo marúta indra sóme yé tvấm ávardhann ábhavan ganás te | tébhir etáṃ sajóshā vāvaśānò 'gnéḥ piba jihváyā sómam indra || 9 || índra píba svadháyā cit sutásyāgnér vā pāhi jihváyā yajatra | adhvaryór vā práyataṃ śakra hástād dhótur vā yajñáṃ havísho jushasva || 10 || śunáṃ huvema — || 11 ||

O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. 6

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered. 7

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude. 8

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm. 9

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३६) षट्त्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य (१–९, ११) प्रथमादिनवर्चाभ्येकादशस्याश्च गायिनो विश्वामित्रः,
(१०) दशम्यश्चाङ्गिरसो घोर ऋषी । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः ।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥
इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

36.

Imắm ū shú práhhṛitiṃ sātáye dhāḥ śáśvac-chaśvad ūtíbhir yádamānaḥ | suté-sute vāvṛidhe várdhanebhir yáḥ kármabhir mahádbhiḥ súśruto bhút || 1 || índrāya sómāḥ pradívo vídānā ṛibhúr yébhir vṛíshaparvā víhāyāḥ | prayamyámānān práti shú gṛibhāyéndra píba vṛíshadhūtasya vṛíshṇaḥ || 2 ||

पिबा वर्धस्व तवं घा सुतास इन्द्र सोमासः प्रथमा उतेमे ।
यथापिबः पूर्व्या इन्द्र सोमाँ एत्रा पाहि पन्यो अद्या नवीयान् ॥३॥
महाँ अमत्रो वृजने विरप्श्युग्रं शवः पत्यते धृष्णोजः ।
नाहं विव्याच पृथिवी चनेनं यत्सोमासो हर्यश्वमन्दन् ॥४॥
महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

píbā várdhasva táva ghā sutása índra sómāsaḥ prathamā́ utémé | yáthāpibaḥ pūrvyáñ indra sómāñ evā́ pāhi pányo adyā́ návīyān || 3 || mahā́ñ ámatro vrijáne virapsy ùgrám ṣávaḥ patyate dhṛishṇv ójaḥ | náha vivyāca pṛithivī́ canaínam yát sómāso háryaṣvam ámandan || 4 || mahā́ñ ugró vāvṛidhe vīryā̀ya samā́cakre vṛishabhā́ḥ kā́vyena | índro bhágo vājadā́ asya gā́vaḥ prá jāyante dákshiṇā asya pūrvíḥ || 5 ||

36

O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5

॥२०॥ प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः ।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः ॥६॥
समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

prá yát síndhavaḥ prasavám yáthāyann ápaḥ samudrám rathyèva jagmuḥ | átas cid índraḥ sádaso várīyān yád īm sómaḥ pṛiṇáti dugdhó aṁśúḥ || 6 || samudréṇa síndhavo yádamānā índrāya sómam súshutam bhárantaḥ | aṁśúm duhanti hastíno bharítrair mádhvaḥ punanti dhárayā pavítraiḥ || 7 ||

हृदा इव कुक्षयः सोमधानाः समी विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याशं वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥
आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम् ।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि ॥९॥
अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः ।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छर्धत इन्द्र शिप्रिन् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

hradá iva kukshāyaḥ somadhānāḥ sám ī vivyāca sávanā purūṇi | ánnā yád índraḥ prathamā vy ā́sa vṛitrám jaghanvā́ṁ̀ avṛiṇīta sómam || 8 || ā́ tū́ bhara mā́kir etát pári shṭhād vidmā́ hí ́tvā vásupatiṃ vásūnām | índra yát te mā́hinaṃ dátram ásty asmábhyaṃ tád dharyaṣva prá yandhi || 9 || asmé prá yandhi maghavann ṛijīshinn índra rāyó viśvávārasya bhū́reḥ | asmé śatáṃ śarádo jīváse dhā asmé vīrā́ñ chaśvata indra śiprin || 10 || śunáṃ huvema — || 11 ||

As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushingly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitious to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३७) सप्तत्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१–१०) प्रथमादिदशर्चां गायत्री, (११) एकादश्याश्चानुष्टुप् छन्दसी ॥

॥२१॥ वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वा वर्तयामसि ॥१॥
अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२॥
नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाहे ॥३॥
पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥
इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥५॥

37.

Vártrahatyāya ṣávase pṛitanāsháhyāya ca | índra tvā́ vartayāmasi || 1 || arvācínaṃ sú te mána utá cákshuḥ ṣatakrato | índra kṛiṇvántu vāghátaḥ || 2 || námāni te ṣatakrato víṣvābhir gīrbhír īmahe | índrābhimātisháhye || 3 || puruṣhṭutásya dhā́mabhiḥ ṣaténa mahayāmasi | índrasya carṣhaṇīdhṛítaḥ || 4 || índraṃ vṛitráya hántave puruhūtám úpa bruve | bháreshu vā́jasātaye || 5 ||

॥२२॥ वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्र वृत्राय हन्तवे ॥६॥
द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७॥
शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् । इन्द्र सोमं शतक्रतो ॥८॥
इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु । इन्द्र तानि त आ वृणे ॥९॥

vājeshu sāsahír bhava tvā́m īmahe ṣatakrato | índra vṛitráya hántave || 6 || dyumnéshu pṛitanā́jye pṛitsutū́rshu ṣrávassu ca | índra sákshvābhímātishu || 7 || ṣushmíntamaṃ na ūtáye dyumnínam pāhi jágṛivim | índra sómaṃ ṣatakrato || 8 || indriyáṇi ṣatakrato yā́ te jáneshu pañcásu | índra táni ta á vṛiṇe || 9 ||

37

We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम् । उत्ते शुष्मं तिरामसि ॥१०॥
अर्वावतो न आ गह्यथो शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥११॥

ágann indra śrávo bṛihád dyumnáṃ dadhishva dushṭáram | út te śúshmaṃ tirāmasi || 10 || arvāváto na á gahy átho śakra parāvátaḥ | u lokó yás te adriva índreha táta á gahi || 11 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–१०) दृच्छस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिः, तावुभौ वा, गाथिनो विश्वामित्रो वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मृशत्परांसि कवीँरिच्छामि संदृशे सुमेधाः ॥१॥
इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम् ।
इमा उ ते प्रण्योः३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन् ॥२॥
नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्महि सम्वते धायसे धुः ॥३॥

38.

Abhí táshṭeva dīdhayā manīshám átyo ná vājí sudhúro jihānaḥ | abhí priyáṇi mármṛiṣat párāṇi kavīñr ichāmi saṃdṛíṣe sumedháḥ || 1 || inótá pṛicha jánimā kavīnám manodhṛítaḥ sukṛítas takshata dyám | imá u te praṇyò várdhamānā mánovātā ádha nú dhármaṇi gman || 2 || ní shīm íd átra gúhyā dádhānā utá kshatráya ródasī sám añjan | sám mātrābhir mamiré yemúr urví antár mahí sámṛite dháyase dhuḥ || 3 ||

O illustrious self, may you receive from us the offerings; may you grant us such wealth as may not be easily surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh. May you, from any region whatsoever come to us, O thunderarmed. 11

38

Compose a pious praise, as a carpenter carves the wood zealously or as a quick horse comfortably carries his load, pondering upon what is dearest and noble, I with clear vision aspire to understand the teachings of our sages. 1

Ask of the holy teachers, the origin of these poet sages, who with well-disciplined minds and virtuous deeds achieved the heavenly bliss. May these expediatory praises, rapid as the mind, augment your power and reach you. 2

Comprehending hidden mysteries here on this earth, they, through their power, measure the secrets of the realm of mind and body. They set limits to their elements connect both of them mutually together wide spread and vast and fix the intermediate realm of vital breath to sustain them. 3

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥
असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

ātíshṭhantam pári víśve abhūshañ chríyo vásānaṣ carati svárociḥ | mahát tád vṛíshṇo ásurasya námā viśvárūpo amṛítāni tasthau ‖ 4 ‖ ásūta pū́rvo vṛishabhó jyáyān imá asya śurúdhaḥ santi pū́rvīḥ | dívo napātā vidáthasya dhībhíḥ kshatrám rājānā pradívo dadhāthe ‖ 5 ‖

॥२४॥ त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वो अपि वायुकेशान् ॥६॥
तदिद्ध्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।
अन्यदन्यदसुर्यं१ वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥
तदिद्ध्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥
युवं प्रत्नस्य साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम् ।
गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

tríṇi rājānā vidáthe purúṇi pári víśvāni bhūshathaḥ sádaṅsi | ápaśyam átra mánasā jagaṇvā́n vraté gandharvā́ñ ápi vāyúkeśān ‖ 6 ‖ tád ín nv àsya vṛishabhásya dhenór ā́ námabhir mamire sákmyaṃ góḥ | anyád-anyad asuryàṃ vásānā ní māyíno mamire rūpám asmin ‖ 7 ‖ tád ín nv àsya savitúr nákir me hiraṇyáyīm amátiṃ yā́m áśiśret | ā́ sushṭutī́ ródasī víśvaminvé ápīva yóshā jánimāni vavre ‖ 8 ‖ yuvám pratnásya sādhatho mahó yád daívī svastíḥ pári ṇaḥ syātam | gopā́jihvasya tasthúsho vírūpā víśve paśyanti māyínaḥ kṛitā́ni ‖ 9 ‖

They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the preceder and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manyfold forms of this resplendent lord. 9

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१०॥

śunáṃ huvema — ‖ 10 ‖

(३९) एकोनचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्दु यत्ते जायते विद्धि तस्य ॥१॥
दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः ॥२॥
यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा हास्यात् ।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥३॥
नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

39.

Índram matír hṛidá á vacyámānāchā pátiṃ stómatashṭā jigāti | yá jāgṛivir vidáthe śasyámānéndra yát te jáyate viddhí tásya ‖ 1 ‖ divás cid á pūrvyá jáyamānā ví jāgṛivir vidáthe śasyámānā | bhadrá vástrāny árjunā vásānā séyám asmé sanajá pítryā dhíḥ ‖ 2 ‖ yamá cid átra yamasúr asūta jihváyā ágram pátad á hy ásthāt | vápūṅshi jātá mithuná sacete tamohánā tápusho budhná étā ‖ 3 ‖ nákir eshāṃ nindítá mártyeshu yé asmákam pitáro góshu yodháḥ | índra eshāṃ dṛiṅhitá máhināvān úd gotráṇi sasṛije daṅsánāvān ‖ 4 ‖

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

39

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord's compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our proginators and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4

सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥५॥

sákhā ha yátra sákhibhir návagvair abhijñv á sátvabhir gá anugmán | satyáṃ tád índro daṣábhir dáṣagvaiḥ sűryaṃ viveda támasi kshiyántam || 5 ||

॥२९॥ इन्द्रो मधु संभृतमुस्रियायां पद्वद्विवेद शफवन्नमे गोः ।
गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥६॥
ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥
ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः ।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥९॥

índro mádhu sámbhṛitam usríyāyām padvád viveda ṣaphávan náme góḥ | gúhā hitáṃ gúbyaṃ gūḷhám apsú háste dadhe dákshiṇe dákshiṇāvān || 6 || jyótir vṛiṇīta támaso vijānánn āré syāma duritād abhíke | imā́ gíraḥ somapāḥ somavṛiddha jushásvendra purutámasya kāróḥ || 7 || jyótir yajñáya ródasī ánu shyād āré syāma duritásya bhū́reḥ | bhū́ri cid dhí tujató mártyasya supāráso vasavo barháṇāyat || 8 || ṣunáṃ huvema — || 9 ||

The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths+the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9

(४०) चत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१॥
इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥२॥
इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिरः स्तवान विश्पते ॥३॥
इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्दवः ॥४॥
दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्दवः ॥५॥

40

Índra tvā vṛishabhám vayám suté sóme havāmahe | sá pāhi mádhvo ándhasaḥ || 1 || índra kratuvídam sutám sómam harya purushṭuta | píbā vṛishasva tātṛipim || 2 || índra prá no dhitávānam yajñám víśvebhir devébhiḥ | tirá stavāna viṣpate || 3 || índra sómāḥ sutá imé táva prá yanti satpate | kshayam candrása índavaḥ || 4 || dadhishvá jaṭhára sutám sómam indra váreṇyam | táva dyukshása índavaḥ || 5 ||

॥२॥ गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥६॥
अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥
अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥
यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९॥

gírvaṇaḥ pāhí naḥ sutám mádhor dhárābhir ajyase | índra tvádātam íd yáśaḥ || 6 || abhí dyumnáni vanína índram sacante ákshitā | pītví sómasya vāvṛidhe || 7 || arvāváto na á gahi parāvátas ca vṛitrahan | imá́ jushasva no gíraḥ || 8 || yád antará parāvátam arvāvátam ca hūyáse | índreha táta á́ gahi || 9 ||

40

We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature's bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord. Through these loving regards His glory increases vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३॥ आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये । हरिभ्यां याह्यद्रिवः ॥१॥
सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् । अयुज्रन्प्रातरद्रयः ॥२॥
इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ॥३॥
रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ॥४॥
मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

41.

Á tū na indra madryàg ghuvānáḥ sómapītaye | hári-bhyāṃ yāhy adrivaḥ || 1 || sattó hótā na ṛitvíyas tistiré barhír ānushák | áyujran prātár ádrayaḥ || 2 || imā́ bráhma brahmavāhaḥ kriyánta á barhíḥ sīda | vīhí śūra puroḷā́śam || 3 || rārandhí sávaneshu ṇa eshú stómeshu vṛitrahan | ukthéshv indra girvaṇaḥ || 4 || matáyaḥ somapā́m urúṃ ri-hánti śávasas pátim | índraṃ vatsáṃ ná mātárāḥ || 5 ||

॥४॥ स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥
वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥
मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ्याहि । इन्द्र स्वधावो मत्स्वेह ॥८॥
अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्नू बर्हिरासदे ॥९॥

sá mandasvā hy ándhaso rā́dhase tanvā́ mahé | ná stotā́-raṃ nidé karaḥ || 6 || vayám indra tvāyávo havíshmanto jarā-mahe | utá tvám asmayúr vaso || 7 || mā́ré asmád ví mumuco háripriyārvāñ yāhi | índra svadhāvo mátsvehá || 8 || arvā́ñcaṃ tvā sukhé ráthe váhatām indra keśínā | ghṛitá-snū barhír āsáde || 9 ||

41

O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory. 1

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations. 2

O mighty bearer of wisdom, these prayers are offered by us: be enshined in our hearts and cherish our dedicated noble deeds. 3

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship. 4

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves. 5

May you be delighted with our loving devotion, we offer for your own great munificence, may you not put your adorer the reproach. 6

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love. 7

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted. 8

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steads, and be seated on the matty cushions of our heart. 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥५॥ उप॑ नः सु॒तमा ग॑हि सो॒ममिन्द्र॑ गवा॒शिर॑म् । हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥१॥
तमिन्द्र॒ मद॒मा ग॑हि ब॒र्हिःष्ठां ग्रा॒वभिः॑ सु॒तम् । कु॒विन्न्व॑स्य तृ॒ष्णवः॑ ॥२॥
इन्द्रे॑मि॒त्था गिरो॒ ममाच्छा॑गु॒रिषि॒ता इ॒तः । आ॒वृ॒ते सो॑म॒पीत॑ये ॥३॥
इन्द्रं॒ सोम॑स्य पी॒तये॒ स्तोमै॑रि॒ह हवामहे । उ॒क्थेभिः॑ कु॒विदा॒गम॑त् ॥४॥
इन्द्र॒ सोमाः॑ सु॒ता इ॒मे तान्दधिष्व शतक्रतो । ज॒ठरे॑ वाजिनीवसो ॥५॥

42.

Úpa naḥ sutám á gahi sómam indra gávāṣiram | hári-bhyāṃ yás te asmayúḥ ‖ 1 ‖ tám indra mádam á gahi barhishṭhāṃ grávabhiḥ sutám | kuvín nv àsya tripnávaḥ ‖ 2 ‖ índram itthā́ gíro mámāchāgur ishitā́ itáḥ | āvṛíte sómapītaye ‖ 3 ‖ índraṃ sómasya pītáye stómair ihá havāmahe | ukthébhiḥ kuvíd āgámat ‖ 4 ‖ índra sómāḥ sutā́ imé tā́n dadhishva ṣatakrato | jaṭháre vājinīvaso ‖ 5 ‖

॥६॥ वि॒द्मा हि त्वा॑ धनञ्ज॒यं वाजे॑षु दधृ॒षं क॑वे । अधा॑ ते सु॒म्नमी॑महे ॥६॥
इ॒मामि॑न्द्र गवा॒शिरं॑ यवा॒शिरं॑ च नः पिब । आ॒गत्या॒ वृष॑भिः सु॒तम् ॥७॥
तु॒भ्येदि॑न्द्र स्व ओ॒क्ये॒३॒ सोमं॑ चोदामि पी॒तये॑ । ए॒ष रा॑रन्तु ते हृ॒दि ॥८॥

vidmā́ hí tvā dhanaṃjayáṃ vā́jeshu dadhṛishā́ṃ kave | ádhā te sumnám īmahe ‖ 6 ‖ imā́m indra gávāṣiraṃ yávāṣiraṃ ca naḥ piba | āgátyā vṛíshabhiḥ sutám ‖ 7 ‖ túbhyéd indra svá okyè sómaṃ codāmi pītáye | eshá rārantu te hṛidí ‖ 8 ‖

42

Come resplenden Lord, to cherish devotional love, blent with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endevours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुक्षिकासो अवस्यवः ॥९॥

tvā́m sutásya pītáye pratnám indra havāmahe | kukṣikā́so avasyávaḥ || 9 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–८) अथर्वस्याम्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ आ याह्यर्वाङुप वन्धुरेष्ठास्तवेदनु प्रदिवः सोमपेयम् ।
प्रिया सखाया वि मुचोप बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥१॥
आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥
आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥३॥
आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥
कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥५॥

43.

Ā́ yāhy arvā́ñ úpa vandhureshṭhā́s távéd ánu pradívaḥ somapéyam | priyā́ sákhāyā ví mucópa barhís tvā́m imé havyavā́ho havante || 1 || á yāhi pūrvír áti carshaṇír āṅ́ aryá āśísha úpa no háribhyām | imā́ hí tvā matáya stómatashṭā índra hávante sakhyā́m jushāṇā́ḥ || 2 || á no yajñā́m namovṛ́dhaṃ sajóshā índra deva háribhir yāhi tū́yam | ahā́m hí tvā matíbhir jóhavīmi ghṛitáprayāḥ sadhamā́de mádhūnām || 3 || á ca tvā́m etā́ vṛ́ishaṇā váhāto hárī sákhāyā sudhúrā svā́ṅgā | dhānā́vad índraḥ sávanaṃ jushāṇā́ḥ sákhā sákhyuḥ śṛiṇavad vándanāni ||4|| kuvín mā gopā́m kárase jánasya kuvíd rā́jānam maghavann ṛijīshin | kuvín ma ṛíshim papivā́ṅsaṃ sutásya kuvín me vásvo amṛ́tasya śíkshāḥ || 5 ||

We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. 9

43

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5

आ त्वा बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु ।
प्र ये द्विता दिव ऋञ्जन्त्यातुः सुसंमृष्टासो वृषभस्य मूराः ॥६॥
इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जभार ।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥७॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

á tvā bṛihánto hárayo yujānáḥ arvág indra sadhamádo vahantu | prá yé dvitá́ divá ṛiñjánty átāḥ súsammṛishṭāso vṛishabhásya mūráḥ || 6 || índra píba vṛíshadhūtasya vṛíshṇa á yáṃ te syená uṣaté jabhára | yásya máde cyāváyasi prá kṛishṭír yásya máde ápa gotrá vavártha || 7 || ṣunáṃ huvema — || 8 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥८॥ अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम् ॥१॥
हर्यञ्जुषसमर्चयः सूर्यं हर्यन्नरोचयः ।
विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

44.

Ayáṃ te astu haryatáḥ sóma á háribhiḥ sutáḥ | jushāṇá indra háribhir na á gahy á tishṭha háritaṃ rátham || 1 || haryánn ushásam arcayaḥ sū́ryaṃ haryánn arocayaḥ | vidvā́ṇṣ cikitvā́n haryaṣva vardhasa índra víṣvā abhí ṣríyaḥ || 2 ||

May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two. 6

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficient stones of thoughts and deeds. It is that which the falcon of the intutive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance. 7

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth. 8

44

O resplendent Lord, may this delightsome sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us. 1

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy. 2

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥
जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥
इन्द्रो हर्यन्तमर्जुनं वज्रं शुक्रैरभीवृतम् ।
अपावृणोद्धरिभिरद्रिभिः सुतमुद्गा हरिभिराजत ॥५॥

dyám índro háridhāyasam pṛithivím hárivarpasam | ádhārayad dharítor bhúri bhójanaṃ yáyor antár háris cárat || 3 || jajñānó hárito vṛíshā víṣvam á bhāti rocanám | háryaṣvo háritaṃ dhatta áyudham á vájram bāhvór hárim || 4 || índro haryántam árjunaṃ vájraṃ ṣukraír abhívṛitam | ápāvṛiṇod dháribhir ádribhiḥ sutám úd gā́ háribhir ājata || 5 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । द्वादती छन्दः ।

॥१॥ आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि ॥१॥
वृत्रखादो वलंरुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

45.

Á mandraír indra háribhir yāhí mayū́raromabhiḥ | mā́ tvā ké cin ní yaman vím nā́ pāṣíno 'ti dhánveva tā́m̐ ihi || 1 || vṛitrakhādó valaṃrujáḥ purā́ṃ darmó apā́m ajáḥ | sthā́tā ráthasya háryor abhisvará índro dṛiḷhā́ cid ārujáḥ || 2 ||

The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

45

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव ।
प्र सुगोपा यवसं धेनवो यथा हृदं कुल्या इवाशत ॥३॥
आ नस्तुजं रयिं भरांशुं न प्रतिजानते ।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु ॥४॥
स्वयुरिन्द्र स्वराळसि स्माद्दिष्टिः स्वयशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥५॥

gambhīrāñ udadhīñr iva krátum pushyasi gā́ iva | prá sugopā́ yávasaṃ dhenávo yathā hradáṃ kulyā́ ivāśata ‖ 3 ‖ á nas túajaṃ rayím bharāñśaṃ ná pratijānaté | vṛikshám pakvám phálam aṅkíva dhūnuhíndra sampáraṇaṃ vásu ‖ 4 ‖ svayúr indra svarā́ḷ asi smáddishṭiḥ sváyaśastaraḥ | sá vāvṛidhāná ójasā purushṭuta bhávā naḥ suśrávastamaḥ ‖ 5 ‖

(४६) षट्चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ युध्मस्य ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य घृष्वेः ।
अजूर्यतो वज्रिणो वीर्याऽ३णीन्द्र श्रुतस्य महतो महानि ॥१॥
महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

46.

Yudhmásya te vṛishabhásya svarā́ja ugrásya yū́na sthávirasya ghṛíshveḥ | ájūryato vajríṇo vīryāṇíndra śrutásya maható mahā́ni ‖ 1 ‖ mahā́ñ asi mahisha vríshṇyebhir dhanaspṛíd ugra sáhamāno anyā́n | éko víśvasya bhúvanasya rā́jā sá yodháyā ca kshayáyā ca jánān ‖ 2 ‖

You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

46

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादृजीषी ॥३॥
उरुं गभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥
यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥५॥

prá mātrābhī ririce rócamānaḥ prá devébhir viśváto ápratītaḥ | prá majmánā divá índraḥ pṛithivyáḥ prórór mahó antárikshād ṛijīshí || 3 || urúṃ gabhīráṃ janúshābhy ùgráṃ viśvávyacasam avatám matīnā́m | índraṃ sómāsaḥ pradívi sutā́saḥ samudráṃ ná sraváta ā́ viśanti || 4 || yáṃ sómam indra pṛithivídyávā gárbhaṃ ná mātā́ bibhṛitás tvāyā́ | tā́ṃ te hinvanti tám u te mṛijanty adhvaryávo vṛishabha pátavā́ u || 5 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्याय सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥
सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ॥२॥

47.

Marútvāṅ indra vṛishabhó ráṇāya píbā sómam anushvadhám mádāya | ā́ siñcasva jaṭháre mádhva ūrmíṃ tvám rā́jāsi pradívaḥ sutā́nām || 1 || sajóshā indra ságaṇo marúdbhiḥ sómam piba vṛitrahā́ śūra vidvā́n | jahí śátrūṅr ápa mṛídho nudasvā́thābhayaṃ kṛiṇuhi viśváto naḥ || 2 ||

He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

47

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on everyside from peril. 2

उत क्रतुभिर्क्रतुपाः पाहि सोमिन्द्र देवेभिः सखिभिः सुतं नः ।
यौ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्योजः ॥३॥
ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥
मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

utá ritúbhir ṛitupāḥ pāhi sómam índra devébhiḥ sákhibhiḥ sutám naḥ | yáñ ábhajo maruto yé tvánv áhan vṛitrám ádadhus túbhyam ójaḥ || 3 || yé tvāhihátye maghavann ávardhan yé śāmbaré harivo yé gávishṭau | yé tvā nūnám anumádanti víprāḥ píbendra sómam ságanо marúdbhiḥ || 4 || marútvantam vṛishabhám vāvṛidhānám ákavārim divyám śāsám índram | viśvāsáham ávase nūtanāyográm sahodám ihá tám huvema || 5 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥
यज्ञायथास्तदहरस्य कामेशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥२॥

48.

Sadyó ha jātó vṛishabháḥ kanínaḥ prábhartum āvad ándhasaḥ sutásya | sādhóḥ piba pratikāmáṃ yáthā te rásāśiraḥ prathamáṃ somyásya || 1 || yáj jáyathās túd áhar asya kámo 'śóḥ pīyúsham apibo girishṭhám | táṃ te mātá pári yóshā jánitrī maháḥ pitúr dáma ásiñcad ágre || 2 ||

Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

48

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2

उपस्थाय मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः ।
प्रयावयन्नचरद्वत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥
उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

upa-
sthāya mātáram ánnam aitta tigmám apaśyad abhí sómam
údhaḥ | prayāváyann acarad gṛítso anyán mahāni cakre
purudhápratīkaḥ ‖ 3 ‖ ugrás turāshāḷ abhíbhūtyojā yathāva-
śáṃ tanvàṃ cakra eshāḥ | tváshṭāram índro janúshābhibhū-
yāmúshyā sómam apibac camúshu ‖ 4 ‖ śunáṃ huvema —
‖ 5 ‖

(४९) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन् ।
यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥१॥
यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः ॥२॥

49.

Śáṃsā mahám índraṃ yásmin víśvā á kṛishṭáyaḥ so-
mapáḥ kámam ávyan | yáṃ sukrátuṃ dhisháṇe vibhvata-
shṭáṃ ghanáṃ vṛitráṇaṃ janáyanta devấḥ ‖ 1 ‖ yám nú ná-
kiḥ pṛítanāsu svarájaṃ dvitá tárati nṛítamaṃ harishṭhấm |
inátamaḥ sátvabhir yó ha śúshaiḥ pṛithujráyā aminād áyur
dásyoḥ ‖ 2 ‖

Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

49

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2

सहावा पृत्सु तरणिर्नार्वा व्यानशी रोदसी मेहनावान् ।
भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥
धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

sahávā pṛítsú taráṇir nárvā vyānaśí ,ródasī mehánāvān | bhágo ná kāré hávyo matīnām pitéva cáruḥ suhávo vayodháḥ || 3 || dhartā́ divó rájasas pṛishṭá ūrdhvó rátho ná vāyúr vásubhir niyútvān | kshapā́ṃ vastā́ janitā́ súryasya víbhaktā bhāgáṃ dhishā́ṇeva vā́jam || 4 || ṣúnaṃ huvema — || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्याभ्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ इन्द्रः स्वाहा पिबतु यस्य सोमं आगत्या तुम्रो वृषभो मरुत्वान् ।
ओरुव्यचाः. पृणतामेभिरन्नैरास्य हविस्तन्वः काममृध्याः ॥१॥
आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥२॥

50

Índraḥ svāhā pibatu yásya sóma āgátyā túmro vṛishabhó marútvān | óruvyácāḥ pṛiṇatām ebhír ánnair āsya havís tanvàḥ kámam ṛidhyāḥ || 1 || á te saparyú javáse yunajmi yáyor ánu pradívaḥ sṛushṭím ávaḥ | ihá tvā dhеyur hárayaḥ suśipra píbā tv àsyá súshutasya cároḥ || 2 ||

Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food. 3

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the preceder of the day, He distributes nourishment and strength. 4

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible. 5

50

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body. 1

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers. 2

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥३॥
इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

góbhir mimikshúṃ dadhire supārám índraṃ jyaíshṭhyāya dhấyase gṛiṇānấḥ | mandānấḥ sómam papivấṅ ṛijīshin sám asmấbhyam purudhấ gấ ishaṇya ‖ 3 ‖ imấṃ kámam — ‖ 4 ‖ sunấṃ huvema — ‖ 5 ‖

(५१) एकपञ्चाशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१–३) प्रथमादितृचस्य जगती, (४–९) चतुर्थ्यादितृचद्वयस्य त्रिष्टुप्, (१०–१२) दशम्यादितृचस्य च गायत्री छन्दांसि ॥

॥१५१॥ चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥
शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

51.

Carshaṇīdhṛítam maghávānam ukthyàm índraṃ gíro bṛihatír abhy ànūshata | vāvṛidhānấṃ puruhūtấṃ suvṛiktíbhir ámartyaṃ járamāṇaṃ divé-dive ‖ 1 ‖ śatákratum arṇavấṃ śākínaṃ náraṃ gíro ma índram úpa yanti viśvátaḥ | vājasánim pūrbhídaṃ tū́rṇim aptúraṃ dhāmasácam abhishấcaṃ svarvídam ‖ 2 ‖

His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfil our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

51

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥३॥
नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः ।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥४॥
पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

ākaré vásor jaritá panasyate 'nehásasa stúbha índro duvasyati | vivásvataḥ sádana á hí pipriyé satrāsáham abhimātihánaṃ stuhi || 3 || nṛṇắm u tvā nṛítamaṃ gīrbhír ukthaír abhí prá vīrám arcatā sabắdhaḥ | sáṃ sáhase purumāyó jihīte námo asya pradíva éka īṣe || 4 || pūrvír asya nishshídho mártyeshu purú vásūni pṛithiví bibharti | índrāya dyáva óshadhīr utấpo rayíṃ rakshanti jīráyo vánāni || 5 ||

॥२६॥ तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
बोध्या ऋषेरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥६॥
इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥
स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

túbhyam bráhmāṇi gíra indra túbhyaṃ satrá dadhire harivo jushásva | bodhy ấpir ávaso nūtanasya sákhe vaso jaritṛíbhyo váyo dhāḥ || 6 || índra marutva ihá pāhi sómaṃ yáthā śāryāté ápibaḥ sutásya | táva práṇītī táva śūra śármann á vivāsanti kaváyaḥ suyajñắḥ || 7 || sá vāvaśāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutáṃ naḥ | jātáṃ yát tvā pári devá ábhūshan mahé bhárāya puruhūta víśve || 8 ||

The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities. 3

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship. 4

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures. 5

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees. 6

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security. 7

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence. 8

अमूर्यै मरुत आपिरेषोऽमन्दन्निन्द्रमनु दातिवाराः ।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थे ॥९॥
इदं ह्यन्वोजसा सुतं राधानां पते । पिबा त्वस्य गिर्वणः ॥१०॥
यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम् । स त्वा ममत्तु सोम्यम् ॥११॥
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहू शूर राधसे ॥१२॥

aptūrye maruta āpír eshó 'mandann índram ánu dátivārāḥ | tébhiḥ sākáṁ pibatu vṛitrakhādáḥ sutáṁ sómaṁ dāśúshaḥ své sadhásthe || 9 || idáṁ hy ánv ójasā sutáṁ rādhānām pate | píbā tv àsyá girvaṇaḥ || 10 || yás te ánu svadhám ásat suté ní yacha tanvàm | sá tvā mamattu somyám || 11 || prá te aśnotu kukshyóḥ préndra bráhmaṇā śíraḥ | prá bāhú śūra rā́dhase || 12 ||

(५२) द्वियाज्यं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१–५) प्रथमाद्विपदुष्णिक्पर्यन्तं गायत्री, (५, ७–८) पञ्चम्याः सप्तम्याश्चौष्णिह्, (६) षष्ठ्याश्च जगती छन्दांसि ॥

॥१७॥ धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥१॥
पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्रते ॥२॥
पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

52.

Dhānávantaṃ karambhíṇam apūpávantam ukthínam | índra prātár jushasva naḥ || 1 || puroḷā́saṃ pacatyàṃ jushásvendrā́ gurasva ca | túbhyaṃ havyáni sisrate || 2 || puroḷā́saṃ ca no ghásо joshayāse gíraś ca naḥ | vadhūyúr iva yóshaṇām || 3 ||

O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

52

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥
माध्यन्दिनस्य सवनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम् ।
प्र यत्स्तोता जरिता तूर्ण्यर्थो वृषायमाण उप गीर्भिरीट्टे ॥५॥

puroḷā́śaṃ sanaśruta prātaḥsāvé jushasva naḥ | índra krátur hí te bṛihán || 4 || mádhyaṃdinasya sávanasya dhānā́ḥ puroḷā́śam indra kṛishvehá cárum | prá yát stotā́ jaritā́ tū́rṇyartho vṛishāyámāṇa úpa gīrbhír īṭṭe || 5 ||

॥२८॥ तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥
पूष्णवते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः ।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ॥७॥
प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम् ।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

tṛitíye dhānā́ḥ sávane purushṭuta puroḷā́śam áhutam māmahasva naḥ | ṛibhumántaṃ vā́javantaṃ tvā kave práyasvanta úpa śikshema dhītíbhiḥ || 6 || pūshaṇváte te cakṛimā karaṃbhā́m hárivate háryaśvāya dhānā́ḥ | apūpám addhi ságaṇo marúdbhiḥ sómam piba vṛitrahā́ śūra vidvā́n || 7 || práti dhānā́ bharata tū́yam asmai puroḷā́śaṃ vīrátamāya nṛiṇā́m | divé-dive sadṛíśīr indra túbhyaṃ várdhantu tvā somapéyāya dhṛishṇo || 8 ||

O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8

(५३) विश्वामित्रो गाथिन ऋषिः सूक्तम्

(१–२४) पञ्चविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१) प्रथमर्चं इन्द्रापर्वतौ, (२–१४) द्वितीयादिमन्त्रोदशानामिन्द्रः, (१५–१६) पञ्चदशीषोडश्योः सप्तर्षयो वाक्, (१७–२०) सप्तदश्यादिचतस्रृणां रुचाक्षांसि, (२१–२४) एकविंश्यादिचतस्रृणामाज्यानि देवताः । (१–९, ११, १४–१५, १७, १९, २१, २३–२४) प्रथमादिनवर्चामेकादशीचतुर्दशीपञ्चदशी-सप्तदश्येकोनविंश्येकविंशीत्रयोविंशीचतुर्विंशीनाञ्च त्रिष्टुप्, (१०, १६) द्वादशीषोडश्योर्जगती, (१२, २०, २२) द्वात्रिंशीत्रयोविंशीनामनुष्टुप्, (१३) त्रयोदश्या गायत्री, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥ १५ ॥ इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः ।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता ॥१॥
तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि ।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥२॥
शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।
एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम् ॥३॥
जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
यदा कदा च सुनवाम सोममग्निष्टा दूतो धन्वात्यच्छ ॥४॥
परा याहि मघवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम् ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य ॥५॥

53.

Índrāparvatā bṛihatá ráthena vāmír ísha á vahatam suvírāḥ | vītám havyány adhvaréshu devā várdhethām gīrbhír ḷayā mádantā || 1 || tíshṭhā sú kam maghavan má párā gāḥ sómasya mú tvā súshutasya yakshi | pitúr ná putráḥ sícam á rabhe ta índra svádishṭhayā girá ṣacīvaḥ || 2 || ṣáṅsāvādhvaryo práti me gṛiṇīhíndrāya váhaḥ kṛiṇavāva júshṭam | ódám barhír yájamānasya sīdáthā ca bhūd ukthám índrāya ṣastám || 3 || jāyéd ástam maghavan séd u yónis tád it tvā yuktá hárayo vahantu | yadá kadá ca sunávāma sómam agnísh ṭvā dūtó dhanvāty ácha || 4 || párā yābi maghavann á ca yāhíndra bhrātar ubhayátrā te ártham | yátrā ráthasya bṛiható nidhánaṃ vimócanaṃ vājíno rásabhasya || 5 ||

53

May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutor of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man's wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5

॥२०॥ अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥
इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

ápāḥ sómam ástam indra prá yāhi kalyāṇír jayā́ suráṇam gṛihé te | yátrā ráthasya bṛiható nidhā́naṃ vimócanaṃ vājíno dákshiṇāvat || 6 || imé bhojā́ áṅgiraso vírūpā divás putráso ásurasya vīráḥ | viśvā́mitrāya dádato maghā́ni sahasrasāvé prá tiranta āyuḥ || 7 ||

rūpáṁrūpaṁ maghavā bobhavīti māyā́ḥ kṛiṇvānás tanvàṃ pári svā́m | trír yád diváḥ pári muhūrtā́m ā́gāt svaír mántrair ánṛitupā ṛitā́vā || 8 || mahā́ṅ ṛíshir devajā́ devájūtó 'stabhnāt síndhum arṇaváṃ nṛicákshāḥ | viśvā́mitro yád ávahat sudā́sam ápriyayata kuśikébhir índraḥ || 9 || haṁsā́ iva kṛiṇutha ślókam ádribhir mádanto gīrbhír adhvaré sutḗ sácā | devébhir viprā ṛishayo nṛicakshaso ví pibadhvaṃ kuśikāḥ somyáṃ mádhu || 10 ||

Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like lfire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10

॥२१॥ उप॒ प्रेत॑ कुशिकाश्चेतयध्वमश्वं॑ राये॒ प्र मु॑ञ्चता सुदासः ।
राजा॑ वृ॒त्रं ज॑ङ्घ॒नत्प्रागपा॒गुद॒गथा॑ यजाते॒ वर॒ आ पृ॑थि॒व्याः ॥११॥
य इ॒मे रोद॑सी उ॒भे अ॑हमिन्द्र॒मतु॑ष्टवम् ।
वि॒श्वामि॑त्रस्य रक्षति॒ ब्रह्मे॒दं भार॑तं॒ जन॑म् ॥१२॥
वि॒श्वामि॑त्रा अरासत॒ ब्रह्मे॑न्द्राय॒ वज्रि॑णे । कर॒दिन्नः॑ सु॒राध॑सः ॥१३॥
किं ते॑ कृ॒ण्वन्ति॒ कीकटेषु॒ गावो॒ नाशिरं॑ दु॒ह्रे न त॑पन्ति घ॒र्मम् ।
आ नो॑ भर॒ प्रम॑गन्दस्य॒ वेदो॑ नै॒चाशा॑खं॒ मघ॑वन्रन्धया नः ॥१४॥
स॒स॒र्प॒रीर॑मति॑ बाध॒माना॒ बृह॒न्मिमा॑य॒ जम॑दग्नि॒दत्ता॑ ।
आ सूर्य॑स्य दुहि॒ता त॑ता॒न॒ श्रवो॑ दे॒वेष्व॒मृत॑मजु॒र्यम् ॥१५॥

úpa préta kuśikāḥ cetáyadhvam áśvaṃ rāyé prá muñcatā sudásaḥ | rájā vṛitráṃ jaṅghanat prấg ápāg údag áthā yajāte vára á pṛithivyáḥ || 11 || yá imé ródasī ubhé ahám índram átushṭavam | viśvámitrasya rakshati bráhmedám bhấratam jánam || 12 || viśvámitrā arāsata bráhmeṇdrāya vajríṇe | kárad ín naḥ surádhasaḥ || 13 || kím te kṛiṇvanti kíkaṭeshu gávo náśiraṃ duhré ná tapanti gharmám | á no bhara prámagandasya védo naicāśākhám maghavan randhayā naḥ || 14 || sasarparír ámatim bấdhamānā bṛihán mimāya jamádagnidattā | á sűryasya duhitấ tatāna śrávo deváshv amṛítam ajuryám || 15 ||

॥२२॥ स॒स॒र्प॒रीर॑भरत्तृ॒यमे॒भ्योऽधि॒ श्रवः॑ पाञ्चज॒न्यासु॑ कृ॒ष्टिषु॑ ।
सा प॒क्ष्या॒३॒॑ नव्य॒मायु॒र्दधा॑ना॒ यां मे॑ पल॒स्तिज॑मद॒ग्नयो॑ ददुः ॥१६॥

sasarparír abharat tűyam ebhyó 'dhi śrávaḥ pấñcajanyāsu kṛishṭíshu | sấ pakshyà návyam áyur dádhānā yấm me palastijamadagnáyo dadúḥ || 16 ||

O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth. 11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us. 12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul he endowed with divine wisdom. 13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them. 14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature's bounties. 15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life. 16

स्थिरौ गावौ भवतां वीळुरक्षो मेषा वि वर्हिं मा युगं वि शारि ।
इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥१७॥
बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः ।
बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥
अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
अक्षे वीळो वीळित वीळयस्व मा यामादुस्मादव जीहिपो नः ॥१९॥
अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत् ।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

sthiraú gávau bhavatām vīḷúr áksho méshá ví varhi má yugáṃ ví ṣāri | índraḥ pātalyè dadatāṃ ṣáritor árishṭaneme abhí naḥ sacasva || 17 || bálaṃ dhehi tanūshu no bálam indrānaḷútsu naḥ | bálaṃ tokáya tánayāya jīváse tvám hí baladá ási || 18 || abhí vyayasva khadirásya sáram ójo dhehi spandané ṣiṃṣápāyām | áksha vīḷo vīḷita vīḷáyasva má yámād asmád áva jīhipo naḥ || 19 || ayám asmán vánaspátir má ca há má ca rīrishat | svasty á gṛihébhya ávasá á vimócanāt || 20 ||

॥२३॥ इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥२१॥
परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥२२॥

índrotíbhir bahulábhir no adyá yācchreshṭhábhir maghavañ chūra jinva | yó no dvéshṭy ádharaḥ sás padīshṭa yám u dvishmás tám u prāṇó jahātu || 21 || paraṣúṃ cid ví tapati ṣimbaláṃ cid ví vṛiścati | ukhá cid indra yéshantī práyastā phénam asyati || 22 ||

May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured fellies, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the *Khadir* timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the *Simbala* flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22

न सायकस्य चिकिते जनासो लोध नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥
इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

ná sáyakasya cikite janāso lodhám nayanti pásu mányamānāḥ | návājinam vājínā hasayanti ná gardabhám puró áśvān nayanti || 23 || imá indra bharatásya putrá apapitvám cikitur ná prapitvám | hinvánty áśvam áraṇam ná nityam jyávājam pári ṇayanty ajaú || 24 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥ ५४ ॥ इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥
महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥२॥

54.

Imám mahé vidathyāya śuṣáṃ śáśvat kṛítva ídyaya prá jabhruḥ | śṛiṇótu no dámyebhir ánīkaiḥ śṛiṇótv agnír divyaír ájasraḥ || 1 || máhi mahé diví arca pṛithivyaí kámo ma icháñ carati prajānán | yáyor ha stóme vidátheshu devāḥ saparyávo madáyante sácāyóḥ || 2 ||

Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

54

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम् ॥३॥
उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥
को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्या३ का समेति ।
दक्षस्य एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥५॥

yuvór ṛitáṃ rodasī satyám astu mahé shú naḥ suvitáya prá bhūtam | idáṃ divé námo agne pṛithivyaí saparyāmi práyasā yāmi rátnam || 3 || utó hí vaṃ purvyā́ āvividrá ṛitávarī rodasī satyavā́caḥ | náraś cid vaṃ samithé śū́rasātau vavandiré pṛithivi vévidānaḥ || 4 || kó addhá veda ká ihá prá vocad devā́ñ áchā pathyā́ kā́ sám eti | dádṛiśra eshām avamā́ sádāṅsi páreshu yá gúhyeshu vratéshu || 5 ||

॥३०॥ कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विधृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समाने कर्तुना संविदाने ॥६॥
समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥
विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम् ॥८॥

kavír nṛicákshā abhí shīm acashṭa ṛitásya yónā víghṛite mádantī | nánā cakrāte sádanaṃ yáthā véḥ samānéna krátunā saṃvidané || 6 || samānyā́ víyute duréante dhruvé padé tasthatur jāgarū́ke | utá svásara yuvatī bhávantī ā́d u bruvāte mithunáni náma || 7 || víśvéd eté jánimā sáṃ vivikto mahó devā́ñ bíbhratī ná vyathete | éjad dhruvám patyate víśvam ékaṃ cárat patatrí víshuṇaṃ ví jātám || 8 ||

Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth. 3

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldy riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle. 4

We know what is the truth or who may here declare it ? What is the proper path that leads to the divine forces ? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations. 5

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird. 6

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like *urvi* and *rodasi* meaning heaven and earth]. 7

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds. 8

सनो पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥
इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदरा: श्रृणवन्नग्निजिह्वाः ।
मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥१०॥

sánā
purāṇám ádhy emy arán maháḥ pitúr janitúr jāmí tán naḥ | devāso yátra panitára évair uraú pathí vyúte tasthúr antáḥ || 9 || imáṃ stómaṃ rodasī prá bravīmy ṛidūdárāḥ śṛiṇavann agnijihváḥ | mitráḥ samrájo váruṇo yúvāna ádityāsaḥ kaváyaḥ paprathānáḥ || 10 ||

॥२६॥ हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥
सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट ॥१२॥
विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती श्रृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥
विष्णुं स्तोमासः पुरुदस्मकर्मा भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

hiraṇyapāṇiḥ savitā́ sujihvás trír á divó vidáthe pátyamānaḥ | devéshu ca savitaḥ ślókam áśrer ád asmábhyam á suva sarvátātim || 11 || sukŕít supāṇíḥ svávāṁ ṛitávā devás tváshṭávase táni no dhāt | pūshaṇvánta ṛibhavo mādayadhvam ūrdhvágrāvaṇo adhvarám atashṭa || 12 || vidyúdrathā marúta ṛishṭimánto divó máryā ṛitájātā ayásaḥ | sárasvatī śṛiṇavan yajñíyaso dhátā rayím sahávīraṃ turāsaḥ || 13 || víshṇuṃ stómāsaḥ purudasmám arkā́ bhágasyeva kāríṇo yámani gman | urukramáḥ kakuhó yásya purvír ná mardhanti yuvatáyo jánitrīḥ || 14 ||

I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disherated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion. 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14

इन्द्रो विश्वैर्वीर्यै३ः पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥१५॥

índro víśvair víryaiḥ pátyamāna ubhé ā́ paprau ródasī mahitvā́ | puraṃdaró vṛitrahā́ dhṛishṇúsheṇaḥ saṃgṛ́bhyā na ā́ bhara bhū́ri paśváḥ || 15 ||

॥२७॥ नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा ॥१६॥
महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख्ये ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥
अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥
देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्व१न्तरिक्षम् ॥१९॥
शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमासः इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

nā́satyā me pitárā bandhupṛ́icha sajātyàṃ aśvínoś cā́ru nā́ma | yuvā́ṃ hí sthó rayidaú no rayīṇā́ṃ dātrā́ṃ rakshethe ákavair ádabdhā || 16 || mahā́t tád vaḥ kavayaś cā́ru nā́ma yád dha devā́ bhávatha víśva índre | sákha ṛibhúbhiḥ puruhūta priyébhir imā́ṃ dhíyaṃ sātáye tākshata naḥ || 17 || aryamā́ ṇo áditir yajñíyasó 'dabdhāni váruṇasya vratā́ni | yuyóta no anapatyā́ni gántoḥ prajā́van naḥ paśumā́ astu gātúḥ || 18 || devā́nāṃ dūtáḥ purudhá prásūtó 'nāgan no vocatu sarvátātā | śṛiṇótu naḥ pṛithiví dyaúr utā́paḥ sū́ryo nákshatrair urv àntárikśam || 19 || śṛiṇvántu no vṛíshaṇaḥ párvatāso dhruvákshemāsa íḷayā mádantaḥ | ādityaír no áditiḥ śṛiṇotu yáchantu no marútaḥ śárma bhadrám || 20 ||

Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature's bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
भगो मे अग्ने सख्ये न मृध्या उद्वायो अश्यां सदनं पुरुक्षोः ॥२१॥
स्वदस्व हव्या समिषो दिदीह्यस्मद्र्यग्वसु मिमीहि श्रवांसि ।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिहीनः ॥२२॥

sádā sugáḥ pitumáñ astu pánthā mádhva devá óshadhīḥ sám pipṛikta | bhágo me agne sakhyé má mṛidhya úd rāyó aśyaṃ sádanam purukshóḥ || 21 || svádasva havyá sám íṣo didīhy asmadryàk sám mimīhi śrávāṅsi | víśvan agne pṛitsú táñ jeshi śátrūn áhā víśva sumánā dīdihi naḥ || 22 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो माध्यो वा ग्रथनतिर्ऋषिः ।

विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ उषसः पूर्वा अध यद्व्यूर्मर्हद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥१॥
मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥२॥
वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीध्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्दमे महद्देवानामसुरत्वमेकम् ॥३॥

55.

Ushásaḥ pūrvā ádha yád vyūshúr mahád ví jajñe akshāram padé góḥ | vratá devánām úpa nú prabhūshan mahád devánām asuratvám ékam || 1 || mó shú ṇo átra juhuranta devá má pūrve agne pitáraḥ padajñāḥ | purāṇyóḥ sádmanoḥ ketúr antár ma° || 2 || ví me purutrā́ patayanti kámāḥ śámy áchā dīdye pūrvyāṇi | sámiddhe agnāv ṛitám íd vadema ma° || 3 ||

May our path ever be easy to tread and comfortable. May Nature's bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

55

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmic ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature's bounties. For God's glory in Nature's bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifester of light existing between two eternal regions of the earth and heaven, do any harm to us. For God's glory in Nature's bounties is great and unequlled. 2

My desires fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God's glory in Nature's bounties is great and unequalled. 3

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम् ॥४॥
आक्षित्पूर्वास्वपरा अनुरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥५॥

samānó rājā víbhṛitaḥ purutrā śáye śayásu práyuto vánánu | anyā́ vatsám bhárati kshéti mātā́ ma° || 4 || ākshít pū́rvāsv áparā anūrút sadyó jātā́su táruṇīshv antáḥ | antárvatīḥ suvate ápravītā ma° || 5 ||

६२९॥ शयुः परस्तादध नु द्विमातार्बन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥६॥
द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥७॥
शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत् ।
अन्तर्मतिश्चरति निष्षिधं गोर्महद्देवानामसुरत्वमेकम् ॥८॥

śayúḥ parástād ádha nú dvimātā́bandhanáś carati vatsá ékaḥ | mitrásya tā́ várṇasya vratā́ni ma° || 6 || dvimātā́ hótā vidátheshu samrā́ḷ ánv ágraṃ cárati kshéti budhnáḥ | prá ráṇyāni raṇyaváco bharante ma° || 7 || śū́rasyeva yúdhyato antamásya pratīcínaṃ dadṛiśe víśvam āyát | antár matíś carati nishshídhaṃ gór ma° || 8 ||

The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God's glory in Nature's bounties is great and unequalled. 4

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God's glory in Nature's bounties is great and unequalled. 5

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God's glory in Nature's bounties is great and unequalled. 6

The child of the two mothers, the invoker of Nature's bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God's glory in nature's bounties is great and unequalled. 7

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to all, he penetrates the obstructing clouds for its disbursement. For God's glory in Nature's bounties is great and unequalled. 8

नि वेवेति पलितो दूत आस्वन्तर्महाँश्चरति रोचनेन ।
वपूँषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥९॥
विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

veveti palitó dūtá āsv antár mahấṅs carati rocanéna | vápūṅshi bíbhrad abhí no ví cashṭe ma° || 9 || víshṇur gopáḥ paramám pāti páthaḥ priyā́ dhā́māny amṛ́tā dádhānaḥ | agníṣh ṭấ víṣvā bhúvanāni veda ma° || 10 ||

॥३०॥ नाना चक्राते यम्या वपूँषि तयोरन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥
माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥
अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम् ॥१३॥
पद्या वस्ते पुरुरूपा वपूँष्यूर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानामसुरत्वमेकम् ॥१४॥

nánā cakrāte yamyā́ vápūṅshi táyor anyád rócate kṛishṇám anyát | syávī ca yád árushī ca svásāran ma° || 11 || matá́ ca yátra duhitā́ ca dhenú́ sabardúghe dhāpáyete samīcí | ṛitásya té sádasīḷe antár ma° || 12 || anyásyā vatsám̐ rihatí mimāya káyā bhuvá́ ní dadhe dhenúr údhaḥ | ṛitásya sá́ páyasāpinvatéḷā ma° || 13 || pádyā vaste pururúpā vápūṅshy ūrdhvá́ tasthau tryávim̐ rérihāṇā | ṛitásya sádma ví carāmi vidvā́n ma° || 14 ||

In the biokingdom the eternal messenger of Nature's bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God's glory in Nature's bounties is great and unequalled. 9

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God's glory in Nature's bounties is great and unequalled. 10

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God's glory in Nature's bounties is great and unequalled. 11

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God's glory in Nature's bounties is great and unequalled. 12

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God's glory in Nature's bounties is great and unequalled. 13

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God's glory in Nature's bounties is great and unequalled. 14

पदे इव निहिते दस्मे अन्तस्तयोरन्यद्गुह्यमाविरन्यत् ।
सधीचीना पथ्या३ सा विषूची महद्देवानामसुरत्वमेकम् ॥१५॥

padé iva níhite dasmé antás táyor anyád gúhyam āvír anyát | sadhrīcīná pathyà sá víshūcī ma° || 15 ||

॥५६॥ आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥१६॥
यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥
वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥
देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥
महीं समैरयन्वा समीची उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

á dhenávo dhunayantām áśiśvīḥ sabardúghāḥ śaśayá ápradugdhāḥ | návyā-navyā yuvatáyo bhávantīr ma° || 16 || yád anyásu vṛishabhó róravīti só anyásmin yūthé ní dadhāti rétaḥ | sá hí kshápāvān sá bhágaḥ sá rájā ma° || 17 || vīrásya nú svásṛyam janāsaḥ prá nú vocāma vidúr asya devā́ḥ | sholhā́ yuktā́ḥ páñca-pañcā́ vahanti ma° || 18 || devás tváshṭā savitā́ viśvárūpaḥ pupósha prajā́ḥ purudhā́ jajāna | imā́ ca víśvā bhúvanāny asya ma° || 19 || mahī́ sám airac camvà samīcī́ ubhé té asya vásunā nyṛishṭe | śṛiṇvé vīró vindámāno vásūni ma° || 20 ||

As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though unmilked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20

इमां च नः पृथिवीं विश्वधायां उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा मरुद्वानामसुरत्वमेकम् ॥२१॥
निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम मरुद्वानामसुरत्वमेकम् ॥२२॥

imáṃ ca naḥ pṛithivíṃ viśvádhāyā úpa ksheti hitámitro ná rā́jā | puraḥsádaḥ śarmasádo ná vīrā́ ma° || 21 || nishshídhvarīs ta óshadhīr utā́po rayíṃ ta indra pṛithiví bibharti | sákhāyas te vāmabhā́jaḥ syāma ma° || 22 ||

(५६) पदपञ्क्तयां सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । निचृद् जगती छन्दः ।

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अदुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥१॥
षड् भारौं एको अचरन्बिभर्त्यृतं वसिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥२॥
त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शाश्वतीनाम् ॥३॥

56.

Ná tā́ minanti māyíno ná dhírā vratā́ devā́nām prathamā́ dhruvā́ṇi | ná ródasī adrúhā vedyā́bhir ná párvatā ninā́me tasthivā́ṁsaḥ || 1 || shā́ḍ bhārā́ṁ éko ácaran bibharty ṛitáṃ várshishṭham úpa gā́va āguḥ | tisró mahír úparās tasthur átyā gúhā dvé níhite dárśy ékā || 2 || tripā́jasyó vṛishabhó viśvárūpa utá tryudhā́ purudhá prajā́vān | tryanīkáḥ patyate mā́hināvān sá retodhā́ vṛishabháḥ śā́śvatīnām ||

The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God's glory in Nature's bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God's glory in Nature's bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord's eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature's laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-uddered, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances — vigorous impregnator of the perpetual life. 3

अभीक आसां पदवीरबोध्यादित्यानामहे चारु नाम ।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन् ॥४॥
त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥५॥

abhíka āsām padavír abodhy ādityánām ahve cáru náma | ápaṣ cid asmā aramanta devíḥ pṛíthag vrájantīḥ pári shīm avṛiñjan || 4 || trí shadhásthā sindhavas tríḥ kavīnám utá trimātá vidátheshu samrā́ṭ | ṛitávarīr yóshaṇās tisró ápyās trír á divó vidáthe pátyamānāḥ || 5 ||

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥६॥
त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥७॥
त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥८॥

trír á divāḥ savitar váryāṇi divé-diva á suva trír no áhnaḥ | tridhā́tu rāyá á suvā vásūni bhága trātar dhishaṇe sātáye dhāḥ || 6 || trír á diváḥ savitá soshavīti rā́jānā mitrā́váruṇā supāṇí | ápaṣ cid asya ródasī cid urví rátnam bhikshanta savitúḥ savā́ya || 7 || trír uttamā́ dūṇáśā rocanáni tráyo rājanty ásurasya vīrā́ḥ | ṛitávāna ishirā́-dūḷábhāsaṣ trír á divó vidáthe santu devā́ḥ || 8 ||

The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature's bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२॥ प्र मे॑ विविक्वाँ॑ अविदन्मनी॒षां धे॒नुं चर॑न्तीं॒ प्रयु॑तामगो॒पाम् ।
स॒द्यश्चि॒या दु॑दुहे भूरि॑ धा॒सेरिन्द्र॒स्तदु॒ग्निः प॑नि॒तारो॑ अस्याः ॥१॥
इन्द्रः॑ सु पू॒षा वृष॑णा सु॒हस्ता॑ दि॒वो न प्री॒ताः श॑शयं दुदुह्रे ।
विश्वे॒ यदस्यां॑ र॒णय॑न्त दे॒वाः प्र वो॑ऽत्र वसवः सु॒म्नमश्या॑म् ॥२॥
या जा॒मयो॒ वृष्णं॑ इ॒च्छन्ति॑ श॒क्तिं न॑म॒स्यन्तीर्जा॑नते॒ गर्भ॑मस्मिन् ।
अच्छा॑ पु॒त्रं धे॒नवो॑ वावशा॒ना म॒ह॒श्चर॑न्ति॒ बिभ्र॑तं॒ वपूं॑षि ॥३॥

57.

Prá me vivikvā́ṅ avidan manīshā́ṃ dhenúṃ cárantīm prá-yutām ágopām | sadyáś cid yā́ duduhé bhū́ri dhā́sér índras tád agníḥ panitā́ro asyāḥ || 1 || índraḥ sú pūshā́ vṛ́-shaṇā suhástā divó ná prītáḥ sasāyáṃ duduhre | víśve yád asyāṃ raṇáyanta devā́ḥ prá vó 'tra vasavaḥ sumnám aśyām || 2 || yā́ jāmáyo vṛ́shṇa ichánti śaktíṃ namasyántīr jānate gárbham asmin | áchā putráṃ dhenávo vāvaśānā́ maháś caranti bíbhratam vápūṃshi || 3 ||

अच्छा॑ विवक्मि॒ रोद॑सी सु॒मेके॒ ग्राव्णो॑ युजा॒नो अ॑ध्व॒रे म॑नी॒षा ।
इ॒मा उ॑ ते॒ मन॑वे॒ भूरि॑वारा ऊ॒र्ध्वा भ॑वन्ति दर्श॒ता य॑जत्राः ॥४॥
या ते॑ जि॒ह्वा मधु॑मती सु॒मे॒धा अग्ने॑ दे॒वेषू॒च्यते॑ उरू॒ची ।
तया॒ इ॒ह विश्वाँ॑ अवसे॒ यज॑त्रा॒ना सा॑दय पा॒यया॑ चा॒ मधू॑नि ॥५॥

áchā vivakmi ródasī sumé́ke grā́vṇo yujānó adhvaré manīshā́ | imā́ u te mánave bhū́rivārā ūrdhvā́ bhavanti darśatā́ yájatrāḥ || 4 || yā́ te jihvā́ mádhumatī sumedhā́ ágne devéshūcyáta urūcī́ | táyehá víśvāñ ávase yájatrān ā́ sādaya pāyáyā cā mádhūni || 5 ||

57

My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealthbestowing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature's bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5

या ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयदेव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम् ॥६॥

yā́ te agne párvatasyeva dhā́rāsaścantī pīpáyad deva citrā́ | tā́m asmábhyam prámatim jātavedo váso rásva sumatím viśvájanyām || 6 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाधिनो विश्वामित्र ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥१॥
सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥२॥
सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ मन्येथामा गतं कच्चिदेवैर्विभ्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे ॥४॥

58.

Dhenúḥ pratnásya kámyaṃ dúhānántaḥ putráś carati dákshiṇāyāḥ | á dyotaníṃ vahati śubhráyāmoshásā stómo aśvínāv ajīgaḥ || 1 || suyúg vahanti práti vām ṛténordhvā́ bhavanti pitáreva médhāḥ | járethām asmád ví paṇér manīshā́ṃ yuvór ávaś cakṛmā́ yātam arvā́k || 2 || suyúgbhir áśvaiḥ suvṛ́tā ráthena dásrāv imáṃ śṛṇutaṃ ślókam ádreḥ | kím aṅgá vām práty ávartiṃ gámishṭhāhúr víprāso aśvinā purājā́ḥ || 3 || á manyethām ā́ gataṃ kác cid évair víśve jánāso aśvínā havante | imā́ hí vāṃ góṛijīkā mádhūni prá mitráso ná dadúr usró ágre || 4 ||

O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

58

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्रावि॒मे वां नि॒धयो॒ मधू॑नाम् ॥५॥

tiráḥ purú cid aśvinā rájāṁsy āṅgūṣhó vām maghavānā jáneshu | éhá yātam pathíbhir devayánair dásrāv imé vāṃ nidháyo mádhūnām || 5 ||

पुरा॒णमोकः॑ स॒ख्यं शि॒वं वां॒ युवोर्नरा॒ द्रवि॑णं जह्न्याम् ।
पुन॑: कृण्वा॒नाः स॒ख्या शि॒वानि॒ मध्वा॑ मदेम स॒ह नू स॑मा॒नाः ॥६॥
अश्वि॑ना वा॒युना॑ युवं सु॒दक्षा॑ नि॒युद्भि॑श्च स॒जोष॑सा युवाना ।
नास॑त्या॒ तिरो॑अ॒ह्न्यं जु॒षा॒णा सोमं॑ पिबतमस्रिधा॑ सुदानू ॥७॥
अश्वि॑ना॒ परि॑ वा॒मिष॑: पुरू॒चीरी॑युर्गी॒र्भिर्यत॑मानाऽ अमृध्राः ।
रथो॑ ह वामृत॒जा अद्रि॑जूत॒: परि॒ द्यावा॑पृथि॒वी या॑ति स॒द्यः ॥८॥
अश्वि॑ना मधुवृत्तमो युवाकु॒: सोम॒स्तं पा॑त॒मा ग॑तं दुरो॒णे ।
रथो॑ ह॒ वां॒ भूरि॒ वर्पः॑ करि॑क्रत्सु॒तावतो॒ निष्कृ॑तमागमिष्ठः ॥९॥

purāṇám ókaḥ sakhyáṃ śivám vāṃ yuvór narā drávi-ṇaṃ jahnávyām | púnaḥ kṛiṇvāṇáḥ sakhyá siyáni mádhvā madema sahá nú samānáḥ || 6 || áśvinā vāyúnā yuvám sudakshā niyúdbhiś ca sajóshasā yuvānā | násatyā tiróahnyaṃ jushāṇá sómam pibatam asridhā sudānū || 7 || áśvinā pári vām íshaḥ purūcír īyúr gīrbhír yátamānā ámṛidhrāḥ | rátho ha vām ṛitajá ádrijūtaḥ pári dyávāpṛithiví yāti sadyáḥ || 8 || áśvinā madhushúttamo yuvákuḥ sómas tám pātam á gataṃ duroṇé | rátho ha vām bhúri várpaḥ kárikrat sutávato nishkṛitám ágamishṭhaḥ || 9 ||

Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9

(५९) एकोनषष्टितमं सूक्तम्

(१–९) नवर्चस्याम्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । मित्रो देवता । (१–५) प्रथमादिपञ्चर्चां विद्युत्, (६–९) षष्ठ्यादिचतसृणाञ्च गायत्री छन्दसी ॥

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥१॥
प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥२॥
अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥३॥
अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥४॥
महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥५॥

59.

Mitró jánān yātayati bruvāṇó mitró dādhāra pṛithivīm utá dyām | mitráḥ kṛishṭír ánimishābhí cashṭe mitráya havyáṃ ghṛitávaj juhota || 1 || prá sá mitra márto astu práyasvān yás ta āditya śíkshati vraténa | ná hanyate ná jīyate tvóto naínam áṅho aśnoty ántito ná dūrát || 2 || anamīvāsa íḷayā mádanto mitájñavo várimann á pṛithivyáḥ | ādityásya vratám upakshiyánto vayám mitrásya sumataú syāma || 3 || ayám mitró namasyàḥ suśévo rā́jā sukshatró ajanishṭa vedhā́ḥ | tásya vayáṃ — || 4 || mahā́ṅ ādityó námasopasádyo yātayáj̃jano gṛiṇaté suśévaḥ | tásmā etát pányatamāya júshṭam agnaú mitráya havír á juhota || 5 ||

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥६॥
अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभि श्रवोभिः पृथिवीम् ॥७॥

mitrásya carshaṇīdhṛító 'vo devásya sānasí | dyumnáṃ citráśravastamam || 6 || abhí yó mahiná dívam mitró babhū́va sapráthāḥ | abhí śrávobhiḥ pṛithivím || 7 ||

59

The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignity over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्बिभर्ति ॥८॥
मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इषं दृष्टव्रता अकः ॥९॥

mitráya páñca yemire jánā abhíshṭiṣavase | sá devā́n víṣvān bibharti || 8 || mitró devéshv āyúshu jánāya vṛiktábarhishe | íṣha ishṭávratā akaḥ || 9 ||

(६०) षष्टितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–४) प्रथमादिचतुर्ऋचामृभवः, (५–७) पञ्चम्यादित्रयस्य च ऋभव इन्द्रश्च देवताः । जगती छन्दः ॥

॥७॥ इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥१॥
याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥२॥
इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्टी शमीभिः सुकृतः सुकृत्यया ॥३॥

60.

Ihéha vo mánasā bandhútā nara uṣíjo jagmur abhí tā́ni védasā | yā́bhir māyā́bhiḥ prátijūtivarpasaḥ saúdhanvanā yajñíyam bhāgám ānaśá || 1 || yā́bhiḥ ṣácībhiṣ camasā́ñ ápiṅṣata yáyā dhiyā́ gā́m áriṇīta cármaṇaḥ | yéna hárī mánasā nirátakshata téna devatvám ṛibhavaḥ sám ānaśa || 2 || índrasya sakhyám ṛibhávaḥ sám ānaśur mánor nápāto apáso dadhanvire | saudhanvanā́so amṛitatvám érire vishṭvī́ ṣámībhiḥ sukṛítaḥ sukṛityáyā || 3 ||

All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature's bounties. 8

The radiant Lord of illumination is He who amongst Nature's bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

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O brave wise men, possessor of effective weapons, manifesters of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i. e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendents of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3

इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सह श्रिया ।
न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च ॥४॥
इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः ।
धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥५॥
इन्द्र ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या पुरुष्टुत ।
इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥६॥
इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुप याहि यज्ञियम् ।
शतं केतेभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमनि ॥७॥

índreṇa yātha sarátham suté sácāṅ átho vāṣanam bhavatha sahá ṣriyā́ | ná vaḥ pratimaí sukṛitā́ni vāghataḥ saúdhanvanā ṛibhavo vīryā̀ṇi ca || 4 || índra ṛibhúbhir vā́javadbhiḥ sámukshitam sutā́m sómam ā́ vṛishasvā gábhastyoḥ | dhiyéshitó maghavan dāṣúsho gṛihé saudhanvanébhiḥ sahá matsvā nṛíbhiḥ || 5 || índra ṛibhumā́n vā́javān matsvehá no 'smín sávane ṣácyā purushṭuta | imā́ni túbhyam svásarāṇi yemire vratā́ devā́nām mánushaṣ ca dhármabhiḥ || 6 || índra ṛibhúbhir vā́jibhir vājáyann ihá stómam jaritúr úpa yāhi yajñíyam | ṣatā́m kétebhir ishirébhir ayáve sahásraṇītho adhvarásya hómani || 7 ||

(६१) एकषष्टितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥८॥ उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥१॥

61.

Úsho vā́jena vājini prácetā stomam jushasva gṛiṇató maghoni | purāṇí devi yuvatíḥ púramdhir ánu vratám carasi viṣvavāre || 1 ||

O wise sages, sons of glorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

61

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णां पृथुपाजसो ये ॥२॥
उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥३॥
अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
स्वर्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पप्रथ आ पृथिव्याः ॥४॥

úsho devy ámartyā ví bhāhi candrárathā sūnṛ́tā īráyantī | á tvā vahantu suyámāso áśvā híraṇyavarṇām pṛithupájaso yé || 2 || úshaḥ pratīcí bhúvanāni víśvordhvá tishṭhasy amṛ́tasya ketúḥ | samānám árthaṃ caraṇīyámānā cakrám iva navyasy á vavṛitsva || 3 || áva syū́meva cinvatī maghóny ushā́ yāti svásarasya pátnī | svàr jánantī subhágā sudáṃsā ántād diváḥ papratha á pṛithivyáḥ || 4 ||

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक् ॥५॥
ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात ।
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥६॥
ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।
मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा ॥७॥

áchā vo devím ushásaṃ vibhātím prá vo bharadhvaṃ námasā suvṛiktím | ūrdhvám madhudhā́ diví pā́jo aśret prá rocanā́ ruruce raṇvásaṃdṛik || 5 || ṛitā́varī divó arkaír abodhy á revátī ródasī citrám asthāt | āyatím agna ushásaṃ vibhātíṃ vāmám eshi dráviṇam bhíkshamāṇaḥ || 6 || ṛitásya budhná ushásām ishaṇyán vríshā mahí ródasī á vivesa | mahí mitrásya váruṇasya māyā́ candréva bhānúṃ ví dadhe purutrā́ || 7 ||

Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The upholder of eternal order, the dawn, is recognized in the sky by her radianee : bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7

(६२) द्विषष्टितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्रः, (१६–१८) षोडश्यादितृचस्य च जमदग्निर्वा ऋषिः । (१–३) प्रथमादितृचस्येन्द्रावरुणौ, (४–६) चतुर्थ्यादितृचस्य बृहस्पतिः, (७–९) सप्तम्यादितृचस्य पूषा, (१०–१२) दशम्यादितृचस्य सविता, (१३–१५) त्रयोदश्यादितृचस्य सोमः, (१६–१८) षोडश्यादितृचस्य च मित्रावरुणौ देवताः । (१–३) प्रथमतृचस्य त्रिष्टुप्, (४–१८) चतुर्थ्यादिपञ्चदशर्चाञ्च गायत्री छन्दसी ॥

॥९॥ इमा उ॑ वां भृमयो॒ मन्य॑माना यु॒वावं॑ते॒ न तुज्या॑ अभूवन् ।
क॒ इ॒ त्यदिं॑न्द्रावरुणा॒ यशो॑ वां॒ येन॑ स्मा॒ सिनं॑ भर॒थः स॒खिभ्यः ॥१॥
अ॒यमु॑ वां पुरुत॒मो र॒यीय॑ञ्छश्वत्त॒ममव॑से जोहवीति ।
स॒जोषा॑विन्द्रावरुणा म॒रुद्भि॑र्दि॒वा पृ॑थि॒व्या शृ॑णुतं॒ हव॑ं मे ॥२॥
अ॒स्मे तदिं॑न्द्रावरुणा॒ वसु॑ ष्या॒दस्मे र॒यिर्म॑रुतः सर्व॒वीरः ।
अ॒स्मान्व॑रू॒त्रीः श॒रणै॑रवन्त्व॒स्मान्होत्रा॒ भार॑ती दक्षि॒णाभिः ॥३॥
बृह॑स्पते जु॒षस्व॑ नो हव्या॒नि विश्वदेव्य । रास्व॒ रत्ना॑नि दा॒शुषे॑ ॥४॥
शुचिं॒ मर्के॑र्बृ॒हस्पतिमध्व॒रेषु॒ नमस्यत । अना॒म्योज॒ आ च॑के ॥५॥

62.

Imá u vām bhṛimáyo mányamānā yuvávate ná túјyā abhūvan | kvà tyád indrāvaruṇā yáso vāṃ yéna smā sínam bhárathaḥ sákhibhyaḥ || 1 || ayám u vām purutámo rayīyáñ chasvattamám ávase johavīti | sajóshāv indrāvaruṇā marúdbhir divá pṛithivyá śṛiṇutaṃ hávam me || 2 || asmé tád indrāvaruṇā vásu shyād asmé rayír marutaḥ sárvavīraḥ | asmán várūtrīḥ śaraṇaír avantv asmán hótrā bháratī dákshiṇābhiḥ || 3 || bṛíhaspate jushásva no havyáni viśvadevya | rásva rátnāni dāśúshe || 4 || śúcim arkaír bṛíhaspátim adhvaréshu namasyata | ánāmy ójа á cake || 5 ||

॥१०॥ वृष॑भं चर्षणी॒नां वि॒श्वरू॑पमदा॒भ्यम् । बृह॒स्पतिं॒ वरे॑ण्यम् ॥६॥
इ॒यं ते॑ पूषन्नाघृणे सु॒ष्टुति॑र्दे॒व्य॑ नव्यसी । अ॒स्माभि॒स्तुभ्यं॑ शस्यते ॥७॥

vṛishabháṃ carshaṇīnāṃ viśvárūpam ádābhyam | bṛíhaspátiṃ váreṇyam || 6 || iyáṃ te pūshann āghṛiṇe sushṭutír deva návyasī | asmábhis túbhyaṃ śasyate || 7 ||

62

O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends ? 1

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 2

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts. 3

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer. 4.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend. 5

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent. 6

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you. 7

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥
यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पूषाविता भुवत् ॥९॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

tắm jushasva gíram máma vājayántīm avā dhíyam | vadhūyúr iva yóshaṇām || 8 || yó víśvābhí vipáśyati bhúvanā sáṃ ca páśyati | sá naḥ pūshávitā bhuvat || 9 || tát savitúr váreṇyam bhárgo devásya dhīmahi | dhíyo yó naḥ pracodáyāt || 10 ||

देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भगस्य रातिमीमहे ॥११॥
देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥
सोमो जिगाति गातुविद्देवानामेति निष्कृतम् । ऋतस्य योनिमासदम् ॥१३॥
सोमो अस्मभ्यं द्विपदे चतुष्पदे च पशवे । अनमीवा इषस्करत् ॥१४॥
अस्माकमायुर्वर्धयन्नभिमातीः सहमानः । सोमः सधस्थमासदत् ॥१५॥
आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजाँसि सुक्रतू ॥१६॥
उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः । द्राघिष्ठाभिः शुचिव्रता ॥१७॥
गृणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

devásya savitúr vayáṃ vājayántaḥ púraṃdhyā | bhágasya rātím īmahe || 11 || devắṃ náraḥ savitáraṃ víprā yajñaíḥ suvṛiktíbhiḥ | namasyánti dhiyéshitāḥ || 12 || sómo jigāti gātuvíd devánām eti nishkṛitám | ṛitásya yónim āsádam || 13 || sómo asmábhyaṃ dvipáde cátushpade ca paśáve | anamīvắ íshas karat || 14 || asmắkam áyur vardháyann abhímātīḥ sáhamānaḥ | sómaḥ sadhástham ásadat || 15 || ắ no mitrāvaruṇā ghṛitaír gávyūtim ukshatam | mádhvā rájāṅsi sukratū || 16 || urusáṅsā namovṛídhā mahnắ dákshasya rājathaḥ | drắghishṭhābhiḥ śucivratā || 17 || gṛiṇānắ jamádagninā yónāv ṛitásya sīdatam | pātáṃ sómam ṛitāvṛidhā || 18 ||

May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18

NOTES

Book II : Hymns 1—43

Book III : Hymns 1—62

द्वितीयं मण्डलम् : सूक्तानि १—४३

तृतीयं मण्डलम् : सूक्तानि १—६२

NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI.I

1. The Nirukta explains the passages thus · O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आशु) and *su* (शु) are two synonyms of quick (क्षिप्रनामनी). *Ksani* (क्षणि), the latter part of (आशु-शु-क्षणि) is derived from √क्षण्, to injure : it quickly injures (or flares up), or procures (सनोति) with its flames *Suk* (शुक्) is derived from √शुच्, to shine. Or the nominative has been used for the oblative ; this is shown by the context. The former part of आ-शुशुक्षणि, i.e., the letter आ is a preposition, the latter is formed from the desiderative of the causative of √शुच् ; i.e., desirous of kindling quickly. *suci* (शुचि), glowing, is derived from √शुच्, meaning to glow. The other meaning of *suci* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (*agni*) means : thou art born, glowing with bright days, from the waters, from within the flintstones (अश्मनः), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram, potaram, ṛtvijam, nestram. prasastram, adhvariyasi, brahma,* and *gṛhapati,* in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are : Group I-hotṛ, adhvaryu, udgatṛ and brahman,—each getting a *daksina* of twelve cows; Group II—maitravaruna, pratistotṛ, brahmanacchamsi and prastotṛ, each getting a daksina of six cows each; Group III—acchavaka, nestṛ, agnidhra, and pratihartṛ, each getting four cows; Group IV—gravastut, netṛ, potṛ and subrahmanya, each getting three cows; thus in all, sharing one hundred cows.

Hotaram—हूयते दीयते यस्मैंस्तत् (*Daya.*); होतुः कर्म शस्त्रयाज्यादि लक्षणं यदस्ति तदपि (*Sayana*).

Ṛtvijam—the karma or duty of a ṛtvik (*Daya.*), प्राप्तकालमार्त्विज्यं तदेव (*Sayana*).

Potaram—the sacred, पवित्रम् (*Daya.*) ; the duty of pota (*Sayana*).

Nestram—the act of conveying, नयनम् (*Daya.*) ; the duty of a nesta.

Agnit, the agnidhra (आग्नीध्रश्च—*Sayana*) ; the one who arouses fire (पावक प्रदीप्तकरः—*Daya.*).

Prasastram, the duty of *maitravaruna* (*Sayana*) ; the general management (प्रशासनम्—*Daya.*).

Adhvariyasi, the function of one who takes care that injury is done to none (आत्मनोऽध्वरमहिंसामिच्छसि—*Daya.*, also see Nir. I.8 for *adhvara*—अध्वर्युरध्वरयुः । अध्वरं युनक्ति । ··· अध्वर इति यज्ञनाम । ध्वरतिर्हिंसाकर्मा । तत्प्रतिषेधः ।)

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्राह्मणाच्छंसि)—*Sayana* ; the knower of all the four Vedas (*Daya.*).

Gṛhapati—the one who performs the duties of a householder (*Daya.*).

According to Kumarila Bhatta, the sixteen priests are :

(1) अध्वर्यु, प्रतिप्रस्थाता, नेष्टा, उन्नेता ;

(2) ब्रह्मा, ब्राह्मणाच्छंसि, अग्नीध्र, पोता ;

(3) उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्या ;

(4) होता, मैत्रावरुण, अच्छावाक्, ग्रावस्तुत् ।

6. **Asurah**, like a cloud (*Daya.*) ; the expeller of enemies, शत्रूणां निरसिता—Sayana. We have rendered it as inspirer of vital winds (asura=prana); *asuh* (असुः) is strength also.

11. **Ilā satahima**—Ila of one hundred winters ; *ilā* is one worthy of adoration (स्तोतुमर्हा—*Daya.*) ; ilā=earth (*Sayana*).

Vṛtraha, destroyer of sins (*Sayana*); destroyer of clouds, i.e. the sun (*Daya.*).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn–2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord's *tapas*, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the Ṛgvedic verses.

3. **Budhne rajasah**, at the root of the world—रजसः रंजनात्मकस्य लोकस्य, बुध्ने मूले—*Sayana*; Dayananda translates *budhne* as 'in the mid-space', अन्तरिक्षे and *rajasah* as in the middle of the world (लोकस्य मध्ये).

4. **Candram-iva**, like gold; when in neuter, the word *candram* in Veda means gold (not the moon)—*Daya.* and *Sayana* (Nigh. I.2).

8. **Raja visam**, king of the peoples; master of the visas or people.

10. **Panca Kṛstisu**, five types of men; *kṛsti*=culture; according to Aupamanyava and Sayana, people of four varnas and the Nisadas (निषाद).

The Nirukta (III.8) refers to पंचजना मम होत्रं जुषध्वम् (Ṛv. X.53.4); the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas; also Ṛv. VIII. 63.7.

Hymn–3

According to tradition, the *devata* of the hymn are the *Apris*, but Dayananda gives *Agni* as the *devata*. For the Apri Sukta (आप्रीसूक्त), see I.13; I.142 and I.188.

Agni as personified is described as the Apris. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup) ; the metre of the present hymn is Tristup (and in one verse Jagati).

2. **Narasamsah**, नराशंसः, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्धः अग्निः, (2) तनूनपात (3) नराशंसः (4) इळः (5) बर्हिः, (6) देवीः द्वारः (7) उषासानक्ता (8) दैव्यौ होतारौ, (9) तिस्रो देव्यः, सरस्वती, इळा and भारती (10) त्वष्टा, (11) वनस्पति and (12) स्वाहाकृतयः

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve Apris, see Nir. VIII. 5-21 (इतीमा आप्री देवता अनुक्रान्ताः । आग्नेया इत्येके).

6. **Vavya-iva**, like a female weaver (or two female weavers); **Dayananda translates as** परसाधिका नलिकेव, like a weaving tube or shuttle.

7. **Daivya hotara**, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—*Sayana*). Two adepts, amongst learneds. The pair of acceptor and donor (*Daya.*).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and daksina.

Pṛthivya nabha, navel of the earth ; may be also the fire-altar, or the householder's home of worship.

10. **Havih tridha samaktam**—offerings triply anointed : that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, अवदान and अभिधारण.

11. Refer to Yv. XVII.88.

Hymn-4

For verse 5, see Nir. VI.17.

2. **Dvita adadhuh,** two-fold light, i.e. ligh tfrom two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas : शराग्निभाव and पंचाकलाग्निभाव (only in Hindi commentary, not in the Sanskrit one).

3. **Urmyah,** nights (Nigh. I.7) either all nights, or even the whole night; *usatih,* loving or कामयमानाः or कमनीयाः, being to be desired.

5. **Ramsu,** delightful; choicest (रमणीय—*Daya.*) from √रम्, giving delight (रंसु रमणात्—Nir.VI.17)

Hymn-5

1. **Pitṛbhyah utaye,** for the protection of men of all ages, particularly elderly persons ; for the preservation of our patrons (Wilson) ; (पितृभ्यः पालकेभ्यः यजमानेभ्यः—*Sayana*—patron or the institutor of sacrifice; पालकेभ्यः or patron—*Daya.*).

Hota, होता invoker.

2. **Netari,** नेतरि the leader; Netṛ is one of the sixteen priests; and so is *pota* (शोधकः or purifier—*Daya.*).

Sapta rasmayah, seven rays ; also in rituals, the seven priests engaged in their respective functions.

3. **Brahmani,** ब्रह्माणि, of the one, well-versed in divine knowledge.

4. **Prasasta,** प्रशास्ता, the regulator of the sacrifice ; the one who obviate all obstructions to sacrifice.

5. **Nestuh,** नेष्टुः of a leader (नायकस्य—*Daya.*) ; the leading fire-divine.

6. **Adhvaryuh,** अध्वर्युः, the sacrificer (यज्ञकर्ता—*Daya.*).

7. **Ṛtvijam,** ऋत्विजं, a priest in general, working in accordance

to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netṛ, brahma, prasastṛ, nestṛ, adhvarya, and ṛtvik—also the names of seven priests (*sapta rasmayah* of verse 2; or *visvebhyah yajatebhyah* of verse 8).

Hymn-6

2. **Urjah napat**, the grandson of vitality or energy; in fact, the lord of vitality (नपात्, यो न पातयति तत् सम्बुद्धौ ; the one who prevents from a decline or fall—*Daya.*; ऊर्जो नपात्, बलस्य नप्तः तस्य नपातयितर्वा—*Sayana*).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—*Daya.*, पृथक् कुरु—*Sayana*).

6. **Itanaya,** to the worshipper ; to the one who worships.

Avasyave, to him who wishes his own protection (आत्मनो यो रक्षणमिच्छते—*Daya.*), to the one who seeks favour.

Hymn-7

1. **Bharata** (भारत)—descendent of Bharata; (भरता ऋत्विजः, तेषां सम्बन्धी भारतः ;—*Sayana*) ; guardian or preserver (or custodian of all knowledge —*Daya.*). It may refer to *agni*, which is produced by priests by rubbing sticks together—*Sayana.*

5. **Vasabhih** (वशाभिः)—barren cows (*Sayana*) but excellent cows (कमनीयाभिर्गोभिः—*Daya.*).

Astapadibhih—by octapeds, or eight-footed animals, i.e., cow along with a calf in the womb (*Sayana*) ; by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—*Daya.*).

Ahutah, invoked (not offered as burnt)—offerings.

Hymn-9

3. उदारिथा=उत्ऽआरिध (थ has become ध).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half/of the verse 4 is to be repeated with the second half/of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (*Katyayana*).

Hymn-11

For verse 21, see Nir. I.7

1. शृधी=शृधि ; 6. स्त वा=स्तव ;
11. पिवापिब=पिवऽपिब ; 18. धिष्वा=धिष्व

3. **Rudriyesu stomesu,** hymns and prayers commending the vital powers ; also in the praises uttered by the praisers (Wilson). Sayana interprets *rudriyam* as pleasure (सुखम्) ; *rudrah* as worshippers (स्तोतारः) ; रुद्रियं रुद्राणां प्राणानां प्रतिपादनेषु—*Daya.*

4. **Suryena,**—We have in verse 6, हरी सूर्यस्य केतू the two horses the signs of the sun; on this basis, Wilson gives the rendering as "the signs (of Indra as) the sun".

Sayana translates : सूर्येण सुष्ठु प्रेरकेण, i.e. by the instigator. *Suryana sahyah,* with the help of spiritual illumination.

17. **Trikadrukesu,** through three realms, physical, mental and spiritual (शरीर, मनस् and आत्मा)—*Daya.* According to Sayana, this denotes three days, or three celebrations of the ceremonial *abhiplava,* called severally jyotih, gauh and ayuh (त्रिकद्रुकेषु ज्योतिर्गौरायुरित्येतन्नामकेष्वाभिप्लविकेष्वहःसु).

18. **Danum aurnavabham,** spider-like son of Danu (aurna spider, abha=resembling) ; spreads web of influence like a spider.

19. **Trita**, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वर:), what is to be chosen, जरिता or singer is praiser. Rich reward (दक्षिणा मघोनी), i.e., abounding in wealth. The word *magham* is a synonym of wealth ; it is derived from √ मंह्, meaning to give. *Daksina* is derived from √ दक्ष् meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. *Daksinah* (right) is derived from √दक्ष्, meaning to work strenuously, or from meaning to give. *Hastah* (hand) is derived from √दाश् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaga* (good fortune) is derived from √भज्, to distribute. The word *brhat* is a synonym of 'great'; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि+ईरयति) the enemies or it (वी—र) may be derived from √ वी meaning to go, or from √वीर्, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10 : Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around ; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus : Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating

that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनास इन्द्रः, he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationery. Pervata-- clouds also (Nigh. I.10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

वराहवः स्वतपसो विद्युन्महसो धूपयः श्वापयो गृहमेधाश्चेत्येते
ये चेमेऽशिमिविद्विषः पर्जन्याः सप्त पृथिवीमभि वर्षन्ति वृष्टिभिः ।

Sapta-sindhun—Seven rivers; according to *Sayana*, *Ganga* and others.

Hymn-13

3. The hymn refers to three wise men, with their respectively assigned functions. According to Sayana, these are the three priests, *hotṛ*, *adhvaryu* and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is बध्नन्ति bind (*Daya.*); Sayana explains it as असिन्वन् सेतु बन्धनादिकं कर्म कुर्वन् लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (pituh, पालयित्र्या).

8. **Narmaram Sahavasum**, cruel man along with his treasure; नार्मरम्, नॄन् मनुष्याम् मारयतीति, the one who kills people, सह--with, वसु --wealth or treasure (वसुना सह वर्तत इति सहवसुः). Sayana regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मारणाय—*Daya.*); for Dabhiti, a Ṛṣi (*Sayana*).

10. **Sad-vistirah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). द्यौश्च शीश्च पृथिवी चाहश्च रात्रिश्चापश्चौषधय इत्येवं रूपा: (*Sayana*).

They may equally be six cardinal points or quarters of space—प्राची, दक्षिण, प्रतीची, उदीची, ध्रुव and ऊर्ध्व.

Panca Sandrsah, five classes of people, of four *varnas* and fifth, the *nisad*; or the five organs of Cognition (ये सम्यक् पश्यन्ति ते—*Daya.*).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वदा स्थिरस्य सहस्वत: बलवतो यज्ञादे: कर्मण: सम्बन्धि वय: हविर्लक्षणमन्नं प्र विन्दसे इति समन्वय: (*Sayana*) i.e. thou hast given (प्र for प्रद:) food to the vigorous Jatusthira; and also Indra's being the occasional (*jatu*) agent in sacrificial offerings (वय:) in relation to constant and essential ceremonies.

12. **Paravṛjam prandham sronam**—blind and lame, Paravṛja (See Ṛv. I.112.8) in connection with Ṛjrasva and Asvins. *Paravṛjam*, परागता वृजस्य त्यागकारा यस्मात्तम्—the person who has been deserted—*Daya.*

Turvitaye—साधनै र्व्याप्तये—or for the one accomplished with measures and assistance—*Daya.*; see notes on I.36.28; 54.6; 61.11.

Vayyaya—तन्तुसन्तान काय, for the weaver (*Daya.*). See notes on I.54.6.

Hymn-14

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word *andhas* is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. *Amatram* means a vessel, so called because the householders eat from it (अमजं पात्रम् । अमा अस्मिन्मदन्ति । अमा पुननिर्मितं भवति । पात्रं पानात् । The householders are called अमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called अन्धस् also, because no attention can be fixed in it or because nothing is visible. (Nir. V.I).

3. **Dṛbhikam**, terrible (भयकरं—*Daya.*; सर्वान् विदारयति भियं करोतीति दृभीको

नामासुरः—*Sayana*; an *asura*).

Balam, strength; an *asura*—*Sayana*; the one mighty.

4. **Uranam**, the one enveloping, आच्छादकम्—*Daya*,; the name of an *asura*, *Sayana*.

Arbudam, a numeral, one hundred million (*Daya*.); an *asura*, *Sayana* (See I.51.6),

5. **Svasnam**· Su+asnam; good cloud (सुष्ठुमेघं—*Daya*.; Nigh.I.10); one who eats animals, or one who is all-pervading; an *asura*· अश्नम्। अश्नाति भक्षयति प्राणिजातमिति । यद् वा अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यश्नः कश्चिदसुरः। —*Sayana*.

5-7. For *Susnam*, see I.54.6; for *Pipru*, I.51.5; for *Namuci*, I.53.7; for *Sambara* I.54.4; for *Kutsa*, I.33.14; 51.6; 53.10; for *Ayu*, I.53.10.

5. **Rudhikram**, one who opposes law and order—यो रुधीनावरकान् क्रमति तम्—*Daya*.; an *asura*, *Sayana*.

6. **Varcinah**, of the enlightened (प्रदीप्तस्य—*Daya*.; वर्चं दीप्तौ—*Sayana*; वर्चते दीप्यतेऽसौ वर्चः तेजः पुरीषं वा—Unadi IV.190).

Name of an *asura* also—*Sayana*, the name derived according to Unadi IV.6—गमेरिनि).

7, **Atithigvasya**, of those who receive *atithis*—*Daya*. It refers to Divodasa according to *Sayana*.

Viran, the assailants.

Indra is supposed to have destroyed the assailants of Kutsa, Ayu and Atithigva. As three virtues, we have *kutsa*, generosity; ayu, liveliness and *atithigva*, hospitality.

Hymn-15

1. **Trikadrukesu**, see II.11.17 (त्रिभिः कद्रुकैः विकलनैः पुंक्तेषु कर्मसु—*Daya*.)

3. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. **Dhunim,** according to Sayana, *dhuni* is a synonym of *Parusni* or Iravati river; it shakes or dissipates the sins of worshippers. धुनोति स्तोतृणां पापानीति धुनिः परुष्णी नदी—*Sayana*; according to Dayananda, it means चालिताम्, the one moving.

6. **Sindhum**, sea or mighty river, not necessarily Indus (the one moving to the east—प्राञ्चंसन्तं ; it was turned to north—उदङ्.मुखं अकरोत् —*Sayana*; or to upward direction, ऊर्ध्वं प्राप्नुवन्तं—*Daya*.

7. **The legend says that certain girls made sport of the blind and lame Ṛṣi, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).**

9. **Cumurim,** the one who makes the face of a thief वक्त्र संयुक्तम् —*Daya*.).

Dhunim, the one trembling or wavering—(कम्पन्तम्—*Daya*.). According to *Sayana*, *Cumuri* and *Dhuni* are two *asuras*. (See also Ṛv. VII.19.4).

Rambhi, one who starts the work (=प्रारम्भी—*Daya*.); chamberlain Cit, चित्—Sayana interprets as वेत्रधारी or staffbearer or दौवारिकः, a porter or door keeper.

Hymn-16

For verse 9, see Nir. I.7

4. **Vṛsbhana Bhanura,** together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings ; *vṛsbhena*-—वर्षकेण, by the showerer; *bhanuna*, प्रदीप्त्या—*Daya*., Sayana translates *bhanuna* as by effulgent fire (दीप्यमानेनाग्निना सह).

5. This verse exemplifies various modifications of meaning, of which the words *vṛsan* and *vṛsabha* are susceptible.

(*i*) वृष्णः=वर्षकात् सूर्य्यात्, from the showerer sun, फलस्य वर्षितुः, of the one showerer of fruits of action (*Sayana*).

(*ii*) वृषभान्नाय=वृषभमन्नं यस्मात् तस्मै, for the one, source of healthy food —*Daya.*; बलवर्षकाणि अन्नानि यस्य तथोक्तः, for the one to whom the strength-showering foods belong—*Sayana.*

(*iii*) वृषभाय=श्रेष्ठाय, to the most benevolent (*Daya.*); कामाना वर्षित्र इन्द्राय, to Indra, the showerer of benefits.

(*iv*) वृषणा=वरौ superior (*Daya.*) ; सोमरस सेचन समर्थौ, the two priests, capable of extracting out (or sprinkling) Soma juice (*Sayana*).

(*v*) वृषभासः=वर्षकाः, the showerers (*Daya.*; *Sayana*).

(*vi*) वृषणं=बलकरं, to the strength-giving (*Daya.*); स्वर्गादि फलस्य सेक्तारं, the sprinkler of fruits as *svarga* and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (*Wilson*).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burthen of the hymn)

Hymn-17

For verse 9, see Nir. I.7

1. **Yad-gotra-gotra** for *gotrani.* meaning clouds, from *go*=water, and *tra*, to preserve or contain (गोत्रा मेघान् । गा उदकानि त्रायन्ते रक्षन्तीति गोत्रा मेघाः —*Sayana*) *gotra*=मेघ (Night.I.10).

7. **Amajuh,** living at home (योऽमा गृहे जूर्यति तद्वत्—*Daya.*; यावज्जीवं गृह एव जीर्यन्ती, one who lives at home for the whole life; i.e. a virtuous maiden—*Sayana.*

Satī, सती, वर्त्तमाना, existing—*Daya.*; दुहिता daughter,—*Sayana.* Such a maiden has a claim in father's property. (भाग भजनीयं धन् —claiming of

her portion).

Hymn-18

For verse 9, see Nir. 1.7

1. **Rathah,** a sacrifice (besides a chariot or car), derived from √रंह्, to go; and hence also *to worship*, रथः रंहणाद्वथो यज्ञः (*Sayana*). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; अयोज्यस्माभिः=*Sayana*), चतुर्युगः (provided with four yoke, अध्वर्व्वाद्यृत्विगभिप्रायं वा, four priests, adhvaryu etc. engaged—*Sayana*); त्रिकशः, three whips (तिस्रः कशावाचो मन्द्रमध्यमोत्कृष्टरूपा यस्य तथोक्तः, three types of speech or tones, low, middle and high—*Sayana*); सप्तरश्मिः, (with seven reins), अश्नुवते व्याप्नुवन्ति कर्माणीति रश्मयवश्छन्दांसि, the seven metres, Gayatri to Jagati—*Sayana*); दशारित्रः (with ten sides or faces- -दश अरित्राणि स्तम्भन साधनानि यस्मिन् सः—*Daya.*); (अरिभ्य पापेभ्यस्त्रायन्त इत्यरित्रा ग्रहाः। दश संख्याका ग्रहा यस्य सा तादृशः। चमसाध्वर्यभिप्रायं वा, the ten grahas, the eradicator of sins, or *camasa-adhvaryu—Sayana*).

2. Prathamam, dvitiyam, trtiyam—first, second and third, Dayananda refers to three types of vehicles, serving on roads, on the surface of water and in space, i. e. chariots, boats and aeroplanes. Sayana refers to morning rites (प्रातः सवने), midday rites (माध्यं दिने सवने) and evening rites (तृतीय सवने).

4. Indra has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्नानात्वम्। अतोऽश्वबहुत्वमविरुद्धम्—*Sayana*). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, *haribhyam* means हरणशीलाभ्यां पदार्थाभ्याम् (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्राये-प्राये जिगीवांसः स्याम—may we be victorious in every struggle).

8. प्रायेप्राये—in every struggle or battle, प्रकर्षेणेयते गम्यते योद्धृभिरिति प्राय युद्धम्—*Sayana*). Dayananda translates as कमनीये कमनीये, in attractive.

Hymn-19

For verse 9, see Nir. I.7

7. **Asyama tat saptam**—may we obtain the seven-type one; or may we have the privilege of your friendship (सख्यम्) : साप्तं सप्तपुरुष संबन्धि साप्तपदीनं सख्यम्—. *Sayana*(This refers to the *Saptapadi* ritual of marriage).

Hymn-20

For verse 9, see Nir. I.7

1. **Vajayuh**, one desirous of carrying food; or one desirous of good speed (यो वाजं वेगं कामयते सः—*Daya.*).

6. **Dasasya**, of the servant (सेवकस्य—*Daya.*) To Sayana, *Dasa* is the name of an *asura.*

7. **Kṛsnayonih dasih**—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛsna* (कृष्णयोनीः निकृष्ट जातीः—the one of low caste; दासीः उपक्षिपन्तीरासुरीः सेना, servile host or army of *asuras*); alternatively—कृष्णाख्येनासुरेण निषिक्तरेतस्का दासीभार्या=*Sayana.*

For कृष्णगर्भा also see Ṛv. I.10.1 (यः कृष्णगर्भा निरहन् ऋजिश्विना).

Hymn-21

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or *lord of* or *lord over* is equally applicable.

विश्वजित्—यो विश्वं जयति ; धनजित्—यो धनेन जयति ;
स्वर्जित्—यः सुखेन जयति ; सत्राजित्— यः सत्येनोत्कर्षति ;
नृजित्—यो नृभिर्जयति ; उर्वराजित्—य उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति ;
अश्वजित्—योऽश्वैर्जयति ; गोजित्—यो गा जयति ;
अब्जित्—योऽप्सु जयति—*Daya.*

Hymn-22

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.

1. **Mahisah**=great or worshipful. Wilson suggests buffalo also.

Trikadrukesu, Dayananda translates as त्रीणि कद्रुकान्यह्नानानि येषु तेषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (ज्योतिर्गोरायुरित्येतन्नामकेष्वभिप्लविकेष्वहःसु) See II.11.17.

2. **Krivim**, nescience; well (कूपं—*Daya.*) ; name of an *asura* —*Sayana.*

4. **Nṛto**--One that delights or exults; who causes everyone to dance (सर्वेषां नर्तयितः—*Daya.* also *Sayana*) ; literally a dancer, or one who exults in battle.

Hymn-23

Bṛahmanaspati, Lord Supreme ;=ब्रह्मणः+पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्माण्ड) or of a country or nation; the protector of the Veda or knowledge—*Daya.* ब्रह्मणस्पते ब्रह्मणोऽन्नस्य परिवृढस्य कर्मणो वा पते पालयितः—the protector of cherisher of food, or of any great or solemn acts of devotion—*Sayana.*

Bṛhaspati, the great protector ; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wickeds—*Daya.* Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati.*

4. **Brahmadvisah**, those who hate the Veda or God (वेदेश्वर विरोधिनः —*Daya.*), or those who hate Brahmanas and the Vedic mantras or prayers, ब्राह्मणां मन्त्राणां वा द्वेष्टुः —*Sayana.*

17. **Ṛna-cit**, the one who acknowledges a debt; the one who collects debts, य ऋणं चिनोति सः—*Daya.*

Ṛnyat, acquitter of a debt; the one who receives debts—य ऋणं याति प्राप्नोति सः—*Daya.*; the discharger or remover of the debt which is of the nature of sin, पापरूपस्य ऋणस्य यावयिता पृथक्कर्ता—*Sayana.*

19. See Yv. XXXIV.58.

Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vilita**—प्रशस्त—*Daya.*; अव्रदन्त वीळिना, the hard becomes soft ; the words वीळ and वीळ meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva,** beautiful regions, भुवनानि भव्यानि (*Daya.*), of the future waters or rains; भुवनानां भाव्यानां; भुवनानामुदकानां (*Sayana*) ; भुवनम्=उदकम् (Nigh. I.12, भूत, भुवन and भविष्यत्, all the three are synonyms of water).

Vayuna, knowledge (प्रज्ञानानि, *Daya.*) ; object of prayer (वयुना। ज्ञाननामैतत्। ज्ञानानि मन्त्रविषयाणि—*Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden under nescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirasa*s are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (स अग्निः पूर्वं तत्र नकिः अस्ति न विद्यते -*Sayana*. For Angirasas relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaksasah karnayonayah** the arrows are oblations and

mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—श्रोत्रेन्द्रियेण ग्राह्या मंत्र भूताः आकर्ष कृष्टा वा बाणाः—*Sayana.*

Nṛcaksasah, worth being seen by human eye, नृभिर्द्रष्टव्याः *karnayonayah*—कर्णं श्रोत्रं योनिर्येषान्ते—*Daya.*

12. **Apah,** the vital breaths; all the breathing persons, एतदुपलक्षितानि सर्वाण्यपि भूतानि—*Sayana.*

Hymn-26

3. **Devanam pitaram,** the father of the gods (Nature's bounties), the father or teacher of the learned—*Daya.*; पितरं पालयितारं, protector or cherisher—*Sayana.*

Hymn-27

For verse 1, see Nir. XII.36

1. **Ghrtasnuh,** whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. ***Amsa*** (अंश) is explained by *Amsu* (अंशु).

The Adityas enumerated in this verse are only five : Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight : (the three extras are Dhatṛ, Indra and Vivasvat).

3. **Bhuri-aksah,** many-eyed ; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरि बहून्यक्षीणि दर्शनानि येषान्ते—*Daya.*; also very brilliant, बहुतेजसः—*Sayana.*

Antah pasyanti, behold the innermost; seeing in the innermost conscience आभ्यन्तरे प्रेक्षन्ते—*Daya.* or behold in the hearts of living beings, अन्तः मध्ये प्राणिनां हृदि प्रेरकतया वर्तमानाः सन्तः—*Sayana.*

4. **Cayamana ṛnani,** the acquitters of our debts; the enhancers

of others due enlightenment, (चयमानाः) वर्द्धमानाः (ऋणानि) अन्येभ्यो देयानि विज्ञानानि —*Daya.*

8. **Tisrobhumih**, three regions, terrestrial, interspatial, and celestial (त्रीन् लोकान्-भूम्यन्तरिक्षस्वर्गाः—*Sayana*).

Trin dyun, three luminous or divine ones, body, mind and spirit; or *bhuh*, *bhuvah* and *svah*; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vratah—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (त्रीणिव्रता सवनत्रय निष्पाद्यानि; प्रातःसवन, माध्यन्दिन सवन and तृतीय सवन आदित्यानां त्रीणि कर्माणि रसादान-धारणविसर्जन लक्षणानि, i e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—*Sayana*):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Ṛta, the Eternal Law

Mahi-mahitvam, excellent and great (महि, महत् प्रभूतम् । महित्वं महत्त्वं यन्महाभायम्—*Sayana*).

11. **Abhayam jyotih**, light free from fear, i.e. light of day or the light of knowledge.

15. **Ubhau ardhau**, both portions of creation, two parts of the world, moveable or immoveable or mortals and immortals (चराचरात्मकौ मर्त्यामर्त्यात्मकौ—*Sayana*).

Ubha ksayau, two habitations, one's own and the other of the foe (तौ परैरनाक्रान्तं स्वकीयं निवासस्थानं, आत्मनापहृतं परकीय निवासस्थान च—*Sayana*).

Hymn-28

For verse 4, see Nir. I.7

4. **Ṛtam**—The word carries several senses—truth or eternal law, sacrifice or water; here it means *water*, rivers go of *Varuna.*

Parijman, circum-ambient earth. (परिज्मनि भूम्यां—*Sayana*; परित: सर्वतो वर्त्तमानायां भूमौ—*Daya.*).

9. **Maham rajan anyakrtena bhojam**—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasirusas—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to Sayana this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (ऋणदारिद्रय दु:स्वप्न नाशनं चेति शुश्रुम).

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. **Bṛhaspati,** is identified with Indra he uses thunderbolt and slays Vṛtra.

6. **Kṛnutam-u lokam,** literally make the world (i.e. make it free from fear, लोकं भयरहितं स्थान कुरुतम्—*Sayana*) make the world worth seeing —द्रष्टुं योग्यम्—*Daya.*

8. **Sandikanam,** of Sandika; according to Sayana, they are descendents of Sanda (शण्ड), who with Amarka is the priest of the *asuras* (Tait.S.VI.4.10.1)—शण्डामर्कावसुर पुरोहितौ. We have translated it as ferocity (वृषभं बलिष्ठम् । शाण्डिकानां शत्रूणां तस्याऽवयव भूतानां मध्ये वर्त्तमानम्—*Daya.*)

Hymn-31

For verse 1, see Nir. V.5

1. **Saca**=Saha (together)—Nir. V.5

4. **Gnabhih**, with the wives, perhaps *devapatnis*, wives of gods, the personified metres of the Veda—छन्दांसि वैग्नाः (Taittiriye).

5. **Vayah**, food (*Sayana*) ; charming (कमनीयम्—*Daya.*).

Trivayah, the one with stages of life, त्रीणि वयांसि यस्य सः—*Daya.* Three types of offerings to sacrifice—butter, food and herbal extracts (ओषधिपशु सोमात्मकानि—*Sayana*).

6. **Ahirbudhnya**, cloud in midspace. (अहिः । व्यापनशीलो मेघः । बुध्न्यः । बुध्नेऽन्तरिक्षे व्याप्तः—*Daya.*).

Ekapad, the Sun, the unborn who goes on one foot.

Rbhuksah—men of wisdom (मेधावी—*Daya.*).

Tritah=तीर्णतमः—the most expanded (*Sayana*) accomplished in three virtues, celebacy, education, and lofty ideas—ब्रह्मचर्याध्ययन विचारेभ्यः —*Daya.*

Hymn-32

Raka, the full moon, is the *devata* of two verses, and *Sinivali*, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. *Suci* (सूची), needle, is derived from siv, (सिव्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

"**Sinivali** (सिनीवाली) and *Kuhu* (कुहू) are said to be two wives of gods", say the etymologists. "They are the days on which the moon is invisible," say the ritualists. It is known : that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII.11.3; Gop. Br. II.1 10).

Sinivali : from sinam (सिनम्) which means *food* : it makes created beings strong (सिनाति) ; *valam* (वालम्) means a particular period, and is derived from √वृ, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. *Stuka* (स्तुक), thigh or tuft of hair, is derived from √स्त्य, to be heaped together, means a heap, i e., having a large tuft of hair, or praise. Thou art the sister of gods *Svasa* (स्वसा sister)= *Su+asa* (सु+असा), i.e., she who sits (सीदति) among her own people (स्वेषु). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुहू) is derived from √गुह् to conceal. Or, it is said, where has she been ? Or at what place is she invoked ? Or where does she sacrifice the oblation ? (See Av. VII.47.1,)—Nir. XI.32.

8. **Gunguh,** the dumb and mute (अव्यक्तोच्चारणा)—*Daya*. Sayana takes it to be Kuhu (अत्र गुंगू शब्देन राकासिनीवाल्योः साहचर्यात् कुहूरुच्यते, the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identifiable with Indrani, or Varunani or both (*Wilson*).

To us, it appears that the six feminine terms indicate the six phases of moon: *Purnima* is *raka* (full moon), Sinivali is amavasya (new moon); *gungu* is two days after amavasya, the crescent, and *Sarasvati* is the phase of moon, two days, prior to full moon day. Indrani and Varunani as the two *astami* (अष्टमी) days one in dark half of the month and the other in bright half of the month (कृष्णपक्ष, शुक्लपक्ष).

Hymn-33

4. **Bhesajebhih bhisaktamam,** the chief physician amongst physicians; the most competent one among physicians.

5. Rdu+udar (ऋदु+उदर) - - According to Nir. VI.4, the word means soma (ऋदूदरः सोमोमृदूदरो मृदुरुदरेश्विति)---its inside is soft; or it is the soft inside of men.

8. Svitice (श्वितीचे), for the one possessing the cover (यः श्वितिमावरण-मञ्चति तस्मै—*Daya.*); the one who goes to or obtains whiteness, one with the white complexion (श्वैत्यमञ्चते—*Sayana*).

10. **Niska**, an ornament (may be necklace) of gold.

13. **Manur-avrnita**, selected by Manu, a physician (वैद्यक विद्यावित् —*Daya.*). Wilson says : it alludes, no doubt, to the vegetable seeds which Manu, according to the Mahabharata was directed to take with him into the vessel in which he was preserved at the time of the deluge, (this fact is not mentioned, however, in the Satapathe Brahmana).

14. Compare with Yv. XVI.50.

Hymn-34

1. **Rjisinah**, one with tender temperament (कोमलस्वभावाः—*Daya.*) ; Sayana derives it from rjisa, (ऋजीषा) meaning water; or it may mean, Soma that has lost its strength (ऋजीषमुदकं तद्वन्तः । यद्वा ऋजीषोऽपगतसारः सोमः —*Sayana*).

2. **Prsnyah sukra udhani**, the pure womb of Prsni (*Wilson*) ; literally, pure udder of Prsni, that is, on the elevated places of the earth in the mountains. Sayana refers to an allusion—a legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts of her in the shape of a bull (but as Wilson says, it is more of a Pauranik than a Vedic legend).

3. **Hiranyesipra**, the golden helmed; *sipra* is usually a nose or a lower jaw (हिरण्यमिव शिप्राणि मुखानि येषान्ते—*Daya.*).

10. Prsni, is the firmament, and *udhah* (ऊधः) or udder is the cloud (*Sayana*). For Trita, see earlier notes, (I.52.5).

11. **Evayavnah**, a purely Vedic word; derived from *eva*, which is to be gone to (एवयाव्नः एव गन्तव्यं स्तोत्रं यज्ञं वा गन्तृन्, *Sayana*), that is worship or a sacrifice. Also, they who go to divine knowledge (यो एव विज्ञानं यान्ति,

तान्—*Daya.*).

12. **Dasagvah,** the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (*Wilson*). See I.114.6. Sayana says : ते मरुतः दशग्वाः। ये दशभिर्मासैः सिद्धिं गता अंगिरसस्तद्रूपा सूत्वाः ·····आदित्यानामङ्गरिसां च स्वर्गगमनं प्रतिस्पर्धमानानां मध्ये पूर्वमेवाङ्गरिसो यागाननुष्ठाय स्वर्गं प्राप्ताः।

According to Dayananda. Dasagvah are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. **Ksonibhih,** with melodious lutes. (क्षोणीभिः शब्दकारिभिः वीणाख्यैः वीणाविशेषैः—*Sayana*). *Ksoni*= earth (Nigh. I.1).

14. **Panca hotṛn,** the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—*Daya.* and *Sayana*). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom *Trita*, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. **Apam-napat**—अपां जलानां। नपात्, न पतति सः—*Daya.*; see our notes on I.13.2; 14.3; 22.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. Urvam, submarine fire, समुद्रमध्ये वर्त्तमानं वडवानलम्—*Sayana*; the destroyer of pains and miseries, दुःखानां हिंसकम्—*Daya.*

Sayana describes two types of water : one is *ekadhanah* एकधनाख्या; and the other *vasativaryah* वस्तीवर्याख्या, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later *karma-kanda*, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.

5. Tisro devih, three divine females, Ila, Sarasvatı and Bharati.

6. **Asvasya atra janim,** in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of *ucchaihsravas* (उच्चैःश्रवस्), the horse of Indra, amongst precious things obtained by churning the ocean. *Asva- mahat* or great (Nigh III.3) *Svah*, pleasure or सुख (*Daya.*).

7. **Svadha**=*udaka* or water (Nigh. I.12).

12. **Bahunam avamaya,** for the first or the best of many ; for the younger of many ; for the protection of many; बहूनामवराय रक्षकाय वा —*Daya.*), i.e. of the gods (cf. अग्निर्वै देवानामवमः—Ait. Br; for the earlier अवमाय आद्याय—*Sayana.*

13. **Anyasya-iva iha tanva vivesa,** has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

Hymn-36

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with *madhu*, Maruts with *madhava*, Tvastr with sukra, Agni with suci, Indra again with *nabha* and Mitra-Varuna with *nabhasya* (the Vedic names of the Calendar-months). This is, however, conjectural.

1. **Avibhih,** with sheep; but this indirectly means through woolen filters (अवेर्वालमयैर्दशापवित्रैः—with purifying filters made of the hair of the sheep—*Sayana.* Dayananda translates the word as रक्षकैः, by the protecting ones.

In this verse, we have the term *hotṛ*; in verse 2 *potṛ*, in verse 3, tvastṛ; in verse 4 *agnidhra*, in verse 5 *Brahma*, or *Brahmana*; in verse 6, *Prasastṛ*.

2. **Bharatasya sunavah,** sons of Bharata, Rudra is Bharata, —*Sayana*, but धारकस्य पुत्राः—*Daya.*

3. See Yv.XXVI.24.

4. **Trisu yonisu,** in three types of fire altars : *garhapatya. ahavaniya* and *daksina.*

Hymn-37

For verse 3, see Nir. VIII.3.

1. **Dravinodah,** the giver of wealth, यो द्रविणो ददाति तत्सम्बुद्धौ—*Daya.*; see note on I.15.7. Drink *dravinodas,* according to the Ṛtu or times. Here the months isa, urja, sahas and tapasya may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the *nestṛ* (cup), placed on the subordinate altar. *Dhisnya* (धिष्ण्यः) = धिषण्यः i.e. the subordinate altar, (so called) because it is the place of recitation. *Dhisana* (धिषणा) [means speech (वाक्)] is derived from √धिष्, used in the sense 'to hold'. Or else, it distributes or procures intelligence. He is called the lord of forests (वनस्पति), because he is protector or benefactor of forests. *Vanam* (वनं) is derived from √वन्, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. **Patram dravinodah pibatu dravinodasah,** let *Dravinodas* drink the cup of *Dravinodas*; (the second *dravinodas*=*ṛtvij,* a priest).

Hymn-38

For verse 4, see Nir. IV.11.

1. The verse uses the term *Savitṛ* for the sun, and simultaneously, it gives the derivation of the term also; *Savitṛ* (सकलजगदुत्पादकः) from savaya (उत्पादनाय) from √सु, to create or to bring forth (प्रसवाय लोकानाम्—*Sayana*); *tadapa* (तदपा), for such is his karma (तदपः कर्म यस्य सः—*Daya.*).

Devebhyah, to Nature's bounties; to gods; to the worshippers (स्तोतृभ्यः—*Sayana*); to the sporting souls (क्रीडमानेभ्यो जीवेभ्यः—*Daya.*).

3. मुचाति, the Vedic usage for मुच्यात् *Moki,* night (Nigh.I.7).

4. पुनः समव्यद्विततं वयन्ती -Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. **Isitam savitra,** imparted by *Savitṛ*; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (*Wilson*) (इष्टं सूर्येण सह—*Daya.*).

10. **Gnaspatih,** lord of speech (gnah=ग्नाः=वाचः, *Daya.*, Nigh. I.11); Lord of god's wives (देवपत्नीनां पतिः—*Sayana*).

Hymn-39

1. **Brahmana iva,** ब्रह्माणा इव—like the two persons knowing the entire Veda (यथा समग्रवेदविदौ—*Daya.*). On this, Wilson comments : This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses –वीरा=विक्रातत्कर्माणौ (like two heroes); अजाऽइव=यथाऽजौ (like two goats); यमा=उपरतौ (or यमलौ) (two sporting or twins); मेने=पक्षिण्यौ (two birds) or नार्या इव (two ladies); दम्पती=जायापती इव संगतौ (or husband and wife), and so on.

7. (Ksama=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (तेजस्विकारकेण साधनेन—*Daya.*).

Sisitam—तीक्ष्णौ कुर्याताम् (sharpens—*Daya.*).

Hymn-40

1. **Soma-Pusana,** bliss and sustenance, incoming (*prana*) and outgoing (*apana*) breath—*Daya.* The *soma* may be moon or plant (*Wilson*). See verse 4.

Amṛtasya nabhim—the source (or navel) of immortality (अमरणस्य हेतुम्, the cause or source of not dying—*Sayana*).

2. **Pakvam amasvantah janad usriyasu**—Produced the mature

milk in the immature heifers (आमासु तरुणीषु । उल्बियासु गोषु । अन्तः मध्ये अधः प्रदेशे । पक्वं परिपक्वं पयः । जनत् जनयति—*Sayana*) i.e. produced rain in the newly-risen clouds.

3. **Vimanam saptacakram**—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्तर्तुचक्रं । त्रयोदशोमासः सप्तम ऋतुः । "अस्ति त्रयोदशो मासः"—*Tait.* S. VI.5.3.4), *Sayana.*

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—*Sayana* ("द्वादशमासाः पञ्चर्तवो हेमन्तशिशिरयोः समासेन" Ait. Br. I.1. Five *pranas,* or vital airs (पञ्चप्राणाऽपानव्यानोदानसमाना रश्मय इव यस्मिंस्तम्—*Daya.*).

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. **Visvani bhuvana jajana**—has generated all beings (or worlds —*Daya.*). Compare सोमः पवते जनितामतीनाम्—Rv. IX.96.5, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (Yv. XXVII.32), 2 (XXVII.29), 4 (VII.9), 7, 8 and 9 (XX.80—83), 13 (VII. 34)

1. **Niyuts,** the niyut steeds are the horses of the car of Vayu (Sahasrinahs 1000 in number); *Niyutvān,* नियम नियुक्तः—*Daya.*;

2. **Sukra,** bright or resplendent (*Sayana*); a graha, a vessel, a ladle or cup of Soma juice (*Mahidhara*).

6. **Aditya danunaspati**—Adityas, lords of the act of bestowing, i.e. lord of gifts (दानुनस्पति=दानपति)—Nir. II.13.

8. **Parah,** far off; *antarah,* nigh or near (समीपवर्ती—*Sayana*); in the

middle (मध्यस्थ:—*Daya.*) (पर असम्बद्ध, unconnected, अन्तर=सम्बद्ध, connected or related—*Mahidhara*).

12. **Asah,** means quarters, so called from being situated (*a-sad* आसदनात्); *asah* also means intermediate quarters, so called from pervading, √*as*, √अश्, अश्यशनात्—Nir. VI.I.

19. **Sambhuva,** may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two *sakatas*, carts or barrows, which are employed to bring the fuel or the *Soma* plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the trica (त्रिच, 19-21), and *sakatas* are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हविर्धाने अनसौ तद्रूपे द्यावापृथिवी वा। एतां उत्तरवेदे: पश्चिमभागं प्रतिगच्छताम्—*Sayana*).

Havirdhana, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishers of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoetric. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from √गृ, meaning to praise. Or else, from √ गृ, to swallow, i.e. it swallows evil things. Or else the word is *aṅga-lam*, i.e. having limbs. According to the etymologists, it is derived from √ मज्ज्, i.e.

it submerages sin (मज्जयतिपापकम्). Or else, people say, "let it come to me (from root *gam* (गम्) with *mam* (माम्). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name *Kapinjala* does not occur, but the *Anukramanika* gives कपिञ्जलरूपीन्द्रो देवता। *Kapinjala* is ordinarily the Francoline partridge (*Wilson*).

2. In the region of the *pitṛs* (पित्र्यामनु प्रदिशं) i.e. in the South.

Hymn-43

2. **Brahmaputra**, the same as the Brahmanacchansi (ब्राह्मणाच्छंसी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is Kapinjala bird.

3. **Karkarih-yatha**, like the lute (कर्करिरिव वदसि—*Sayana*, भृशं कूर्वन् —*Daya.*).

NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. **Adrim,** a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha=accha (निपातस्य चेति दीर्घः)।

2. **Prancam yajnam cakṛma,** made the performance of worship progressively increasing.

Yajnam, company of good people (*Daya.*).

Namasa, with prayer; with respect and service.

Kavi and **gṛtsa,** both men of wisdom.

3. **Apsu,** in ethereal vapours, in waters, in vital airs (जलेषु प्राणेषु वा—*Daya.*); *apasi,* in actions (कर्मणि).

Svasṛnam, of sisters.

4. **Yahvih,** यह्वी from *yahu,* restless, swift or mighty, strong. In Nigh. II.2, one of the *apatya* terms, offspring, child (cf Rv. VIII.60.13, सहसो यहुः=सहसो पुत्रः, *Sayana*).

Yahvah, यह्वः—continuously moving or flowing also=*mahat* (महत्), यह्वयः महत्यो नद्यः (*Sayana*); when masculine, means also *yajamana,* a

sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapta yahvih*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapta-yahvih*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahvih*, see Rv. I.32.12 also.

Seven *Yahvih* are Nature's seven bounties (same as enumerated).

5. **Kavibhih,** by men of wisdom and art.

8. **Kavya,** the art of an artist; the creativity of a man of talents; poetry.

9. **Pituh udhah,** udders of the creator; *udhah* means clouds when used figuratively; also night (Nigh. 1.7).

Dharah, currents, flows.

Yahvibhih, by the mighty or great ones; i.e. by Nature's great bounties.

10. **Sapatni,** the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एकः पूर्वः पतिर्ययोस्ते—*Sayana*).

Manusye, for the good of mankind.

Ubha, the two, a pair of husband and wife; the pair of heaven and earth; (द्यावापृथिवी).

11. **Jaminam Svasṛnam,** the sisters, the enjoying ones; the fingers of a palm.

Apah, waters, or showers of butter enkindling the fire.

12. **Yahvah,** great; an epithet of agni.

13. **Apam,** of vital breaths; of waters.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. (प्राणानां मध्ये व्यापनम्--*Daya.*).

15. **Damyebhih anikaih,** with the invincible valours. *Anika*= army.

17. **Damunah rathirah,** one possessing invincible chariots or war vehicles.

18. **Durone,** in the house.

Vidathani Kavyani all sciences and techniques.

21. **Visvamitrebhih,** by those persons who are friendly and helpful to all.

23. **Puru-damsam,** to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गोः सनि इलां, the land sustaining cattle; *Sanim*—विभक्तिम्; *goh*—वाचः (*Daya.*); the discriminating speech.

The same verse (इलामग्ने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.

Hymn-2

1. **Dvita hotaram,** to the twofold functions; perhaps the lighting of the *Garhapatya* (domestic) and *Ahavaniya* (sacrificial) fires. (*Wilson*); *hotaram*, दातारं (*Daya.*).

2. **Matroh,** of mothers (here parents).

5. **Vṛkta barhisak,** with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice (*barhih*=interspace or atmosphere).

8. **Purah-hitah,** the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहितः पुर एनं दधति, domestic chaplain is so called because they place him in front (Nir.II.12).

9. **Tisrah,** the three lights, (of interspace), terrestrial, electrical and solar—*Daya.*; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, अन्नमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. **Visam,** people; *vispatim*, protector of the people.

13. **Ṛtavanam,** the one avowed for the pursuit of truth.

14. **Namasa,** नमसा, with adoration, respect and prayer.

Hymn-3

For verse 4, see Nir. V. 2.

1. अथा=अथ

2. **Dasmah,** accomplishing wonderful deeds; the splitter of solid substances (मूर्त्तद्रव्याणामुपक्षयिता—*Daya.*).

3. **Vidathasya,** of the physical sciences (पदार्थविज्ञानस्य—*Daya.*). *Vidatha*, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; *vidatham a-vad*, विदथम् आ—√वद् to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विज्ञानकारकमध्ययनाध्यापनं यज्ञं (*Daya.* I.117.25, the noble work of teaching and acquiring knowledge); विज्ञान स्वरूपकं, God, the personified knowledge; (*Daya.* II.12.15); a war or struggle for righteousness (VI.52.17).

4. **Bhandate,** praises; applaud; *bhandana* (applause) is derived from √*bhand*, √भन्द् to praise (Nir. V. 2).

Dhamabhih, with many names.

Purupriyah kavih, the widely loved ward.

5. **Candram,** the giver of joy; shining like gold (आनन्दकर देदीप्यमानं सुवर्णमिव वर्त्तमानम्, *Daya.* also Nigh. I.2).

Candraratham, the joyful chariot; *harivratam*, the chariot provided with steady horses.

6. **Jantubhih**, with creatures, including men (*jantu*=man, Nigh. II.3).

7. **Jarasva=jarati**, an act of worship (Nigh. III.14) *urja*= energy, *isah*=food.

8. **Namasa jutibhih**, with praises and laudations.

11. **Dansanabhyah**, by the excellent actions; by the pleasant actions (*Daya.*).

Dansana, a surprising or wonderful deed, marvellous power or skill (Ṛv. I.166.13).

Hymn-4

1. **Samit**—that knowledge which really illuminates in all proper aspects; the fuel as of wood (*Daya.*). सम्यगिध्यते दीप्यतेऽनया सा विद्या; काष्ठादिर्वा; वेद विद्या); also *Vasanta* or spring season. The words derived from it are *Samidham*, समिधं, समिधा etc; also समिन्ध, to set fire to, set alight, light up, kindle or ignite; समिध्यते, to be kindled, take fire, or break out into flame; *Samidha-kastha*, log of wood, *Samit-pani*, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; *Samidadhana*, the placing on of wood or fuel for the oblation to fire; *Samidha*, set alight or on fire, lighted, kindled; *Samiddha-homa*, a libation poured out upon lighted wood; *Sam-eddhṛ*, one who kindles, kindling.

Suca-suca, हाममाघनेन, by spoon or laddle for pouring oblations (*Daya.*), like butter into fire, शुचाशुचा अत्यर्थं प्रदर्पकेण ज्योतिषा युक्तस्त्व—*Sayana* (from √शुच्, to shine; or from *isucir*, पूति भावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: *Samit-Samit*, *suca-suca*, *deva-devan*, and *sakha-sakhin*.

2. **Ahan-trih**, thrice in a day.

Tanunapat, see earlier notes on it.

3. **Ilah,** the earth (Nigh. I.1).

प्रच्छा = प्रच्छ

Vṛsabham, showerer of benefits, showerer of wisdom (उपदेशवर्षकः —*Daya.* I.165.7); the excellent one (प्रशस्तम्- -*Daya.*). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure

4. **Barhih,** interspace (*antariksa*—*Daya.* also Nigh. I.3).

5. **Sapta-hotrani,** seven parts of the Havana or fire-ritual: *agnyadhana*, *samidadhana*, *ajyahuti*, *jalasincana*, *svistakṛta-ahuti*, *havir-ahuti*, and *purnahuti*, i e. (*i*) kindling the fire, (*ii*) putting the fuel sticks, (*iii*) oblations of butter, (*iv*) sprinkling of water, (*v*) benedictory oblation, (*vi*) oblations of *havih*, i.e. food, sweets, fruits, milk products, and medicinal herbs; (*vii*) the final and concluding oblations.

Sapta-hotrani, may also mean seven *hotṛs* or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The *seven-hotṛs* in our physical body are two eyes, two ears, two nostrils and one mouth.

6. **Upaka,** present in close proximity (Nigh. II.16).

Mitra, wind (*Daya.*); *Varuna*, water or ocean, *Indra*, fire from friction or electricity; *Marut*, vital principles.

7. **Svadhaya,** by water, by food.

Sapta-prksasah, सप्त पृक्षासः, the seven related ones; here the seven *hotṛs* or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. **Bharati, Sarasvati and Ila,** see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, *Bharati* is speech supported by knowledge and good instruction: *Ila* is *prthivi*, or the mother-land; and *Sarasvati*, is the divine intellect, with extensive knowledge.

Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati sarasvatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. **Yukta-grava,** the one incorporating the clouds (*Daya.*, *grava*=cloud, Nigh. I.10); the one who performs *yajna* or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. **Vanaspate,** O Lord of forests; the protector of rays (किरणानां पालकः—*Daya.*).

वनं=ray (Nigh. I.5).

11. **Suputra aditih,** the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनान्नेन सुशिक्षितया वाचा वा—*Daya.*); also, Hail; dedicatory syllable.

Hymn-5

1. **Prthupajah,** of mighty or extensive strengths.

Vahnih, the carrier (वोढा) or conveyor; the fire.

2. **Predvagnih**=pra+it+u+agnih (प्र+इत्+ऊँ इति। अग्निः) *u*—an interjection of calling to (*vitarke*); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.

Namasyah, adorable; deserving or paying homage, venerable, humble; other related words are *namasah* (नमसः), favourable, kind (*Unadi* III.117); *namasana* (नमसाना), paying obeisance, worshipping (Av.); *namasya* (नमस्य), to pay homage or worship, be humble or deferential; *namasya* (नमस्या), reverence, adoration (X.104.7) cf. to Arabic *namaz*.

3. **Viksu,** in the progeny.

4. The verse relates to the qualities of a friend or *Mitra*; he is purifier like *Agni* or fire; *hota* (आदाता) an acceptor; *Varunah*, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from √विद्, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from *vid*, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (Nir.X.9; Nigh.I.10); or rocks.

5. **Sapta-sirsanam,** of the seven-headed one; the one who has seven rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by Agni, adorable Lord). The Lord protects all the places on the earth (*ripah*=earth; Rv. X.79.3 also; Nigh.I.1); He protects the regions of the sun, of the interspace with the system of cosmic winds or *maruts*, and protects the sacrifices (*upamadam*, the rejoicing ones—*upa*+*madam*; also *upama*+*dam* (उपमा+दम्) or य उपमां ददाति तम्, one who gives the similies).

6. **Nama,** नाम, speech or water (Nigh.I.11).

Visvani vayunanividvan, one who having the knowledge of all our actions (वयुनां—action; also प्रज्ञां or प्रज्ञानं, intellect or knowledge).

In the Nighantu, *vayunam* (वयुनं) is one of the *prasasya* (प्रशस्य) synonyms, the praiseworthy ones (III.8); one of the eleven synonyms of *prajna* (प्रज्ञा), or supreme understanding or intellect (III 9); one of the 84 padas or terms (IV.2).

The term *vayunani vidvan* (वयुनानि विद्वान्) is commented in the Nirukta (VIII.20) as प्रज्ञानानि प्रजानन, i.e. well-versed in all branches of

knowledge. (X.70.10). *Vayunani* is also deserving or noble actions (प्रशस्तानि कर्माणि, Yv.V.56; प्रशस्यानि कमनीयानि वा कर्माणि, I.92.6.—*Daya*). Our Lord is *vayunavit*, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. **Matara punah punah navyasi kah,** provides again and again new glories to both the parents, earth and heaven.

8. **Pitroh upasthe agnih urusyat**—seated in the midst of the two parents, earth and heaven, may this *agni* protect us.

Urusyat, behaves in multiple forms आत्मन उरु बैहुरिवाचरति (*Daya.*) (Also *Panini* VI.3.133, to protect, secure or defend).

10. यदी=यदि

Nakam, where there is no pain (*Panini* VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

Hymn-6

1. **Karavah**=कारुकाः=शिल्पिनः, the accomplishers of arts and crafts (I.11.6; VI.46.1); similar terms are *karum* (I.102.9)—शिल्पकार्यं कर्त्तारम्, I.31.8; 165.14). *Karuh*, कारुः, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कारु); my father is a physician, my mother a stone grinder; here *karu* is a composer of hymns (Nir. VI.6, कर्त्ता स्तोमानम्), *karu*, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Ghṛtaci, pertaining to *ghṛta* or water (*ghṛta*=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. *Ghṛtaci* is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. **Sapta-jihvah,** seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—काली, कराली, मनोजवा, लोहिता, धूम्रवर्णा, स्फुलिंगिनी, विश्वरुची, the colours of the flame; similarly seven rays of the sun,—seven

colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदो=यदि, permissible in the Vedic metres.

3. **Manusi visah,** human races, mankind.

Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (दिव्या गुणा विदुषो वा कामयन्तीः—*Daya.*).

Prayasvatih, abounding in *prayah,* or luxuries or delicacies of various sorts (प्रियो बहुविधं तर्पणम्).

4. **Sapatni,** the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुभिः स्तुतस्य—*Daya.*).

Dhenu, धेनू, cows (dual).

5. **Carsaninam neta,** leader of people, leader of masses; of people (मनुष्याणाम्—*Daya.*).

6. **Kesina,** the one with tuft of hairs; the one abounding in rays. (बहवः केशाः किरणाःविद्यन्ते ययोस्तौ—*Daya*).

Yogyabhih, with earth (*Daya.*), or joined with cords.

8. **Umah,** ऊमाः, attractive (कामनीयाः—*Daya.*).

Asvah, अश्वाः, penetrating rays (व्याप्तिशीलाः किरणाः—*Daya.*). (Nigh. I.5).

9. **Saratham,** one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature's bounties along with their beauties (beauties are their wives as if). The thirty-three *devas* enumerated are eight *vasus,* eleven *rudras,* twelve *adityas,*

Prajapati (*yajna*) and Indra (electricity) -Satapatha Brahmana, (Eight vasus are pṛthivi (*earth*); *jala* (water), *agni*, (fire), *vayu* (air), and *akasa* (ether); moon, the Sun, and stars or constellations. The eleven *rudras* are the eleven pranas or vital breaths; prana, apana, vyana, udana, samana, naga, kurma, kṛkala, devadutta, dhananjaya and the soul. The twelve months of a year are twelve *adityas*).

10. **Ṛtavari,** the spiritual currents flowing from the eternal truth (*Ṛta*); the source from which flow the currents of numerous waters (*Daya.*).

Ṛtajatasya, of those who are born of eternal truth.

Hymn-7

1. **Sitipṛstha,** सितिपृष्ठ, white-backed (i.e. with whiteness back-ground; also black-backed (*Wilson*, also *Daya.*, Yv. 29.58); *dhaseh*, pertaining to one that holds; here fire.

Sapta-vanih—seven tones; seven flowing rivers (*Wilson*); speeches coming out of seven doors (*Daya.*)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. **Ṛtasya Sadasi,** in the abode of ever-lasting truth (*Daya.*); the abode of the water (the firmament—*Wilson*); *dhenavah*, speech (*Daya.*); propitiators (*Sayana*).

3. **Bhavantih,** mares; the existing ones (वर्त्तमानाः, *Daya.*).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (*Sayana*); (व्याप्तस्य पोषकस्य—*Daya.*).

5. **Sevam,** शेवम्, pleasure (Nigh.III.6).

6. **Ghosam,** speech (Nigh.I.11).

Hymn-8

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the *Yupa* (यूप) or the traditional sacrificial post, as single or as many (यूपाः for verses

6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspate,** Lord of beams, the Sun; also the protector of forests (*Daya.* since *vana* ray, Nigh. I.5); also Brahma, the sun etc. (*Daya.* Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya.* Yv.XIII.29).

Adhvare, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya.*).

Daivyena madhuna, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya.*).

For verse 1, see Nir. VIII.18.

"O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us." On this the Nirukta comments: "Lovers of the gods anoint you, O Lord of herbs (*vanaspate*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

"It is Agni," says Sakapuni.

3. **Yajnavahase,** to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

Hymn-9

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam,** imperishable life-force; (प्राणानां मध्ये आत्मत्वे नाशरहिते—*Daya.*); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah,** vital regions; also waters.

Vana, वना, cherishable (वनानि याचनीयानि *Daya.*).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. **Prapranye yanti paryanya asate,** some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the *adhvaryu* and eleven others take an active part in the ritual whilst the *udgatṛ* and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. **Sasṛvamsam iva,** like the one going; like the one approaching (प्राप्नुवन्तमिव—*Daya.*); like the fugitive or non-obedient son treated with harshness by his father.

7. **Pasavah,** cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. **Trini sata tri-sahasrani agnim trisatca devah nava**—This means three thousand three hundred and thirty (plus three, *ca* standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(Hiranyagarbha etc.), For this enumeration, see Bṛhadaranyaka Anandagiri gives the figure 3336; but in the following verses of the Upanisad, only thirty-three have been enumerated—8 vasus+11 rudras+12 adityas+Indra+Prajapati=33. Mahidhara explains part of the increase by multiplying 33 by 10 for the *ganas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahma, Visnu, and Rudra, again by their Saktis, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.

Hymn-10

1. **Agni,** adorable Lord, resplendent like fire (*Daya.*).

Adhvara, the non-violent or peaceful *yajna*, here referring to the loving heart.

2. **Agni,** the Lord, who burns out the evils, like nescience etc. (*Daya.*).

Sve dame, in your own way; of your own accord; in our or your own house.

3. **Jataveda,** the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (*Daya.*).

4. **Sapta-hotṛ,** seven officiating priests; on the human plane, the five vital breaths, mind and intellect (*Daya.*); in the material universe, they represent the five elementary substances, time and space (*pṛthivi, apah, tejas, vayu, akasa, kala* and *dig*).

Hymn-11

1. **Vicarsanih,** all seeing विशेषेण द्रष्टा; illuminator (प्रकाशकः,—*Daya.*); विश्वचर्षणिः (*Sayana*); one of the पश्यति कर्माणः, the seer (Nigh. III.11); also *vi+kṛs, vi+kṛsa=vilekhane* (*Daya.*).

2. **Dutah,** divine carrier of enlightenment across nescience (अविद्याया पारे विद्याया गमयिता—*Daya.*).

4. **Vahnim,** carrier of virtues, सद् गुणानां वोढारम् (*Daya.*); also fire.

Hymn-12

1-9. **Indragni,** air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief

with characteristic virtues of air and electricity; (*Daya.*). Also a pair of *vijnana* and *ananda.*

Hymn-13

1. **Barhih,** a very common term in the Vedic terminology, used in numerous connotations. It is a *pada-nama* in Nigh.V.2, the one in which objects attain growth or development, and hence interspace (*Daya.* Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संवर्धितं तेज वा विज्ञानम्; *Daya.* I.188 4); a comfortable seat. may be of grass (उत्तममासनम्, *Daya.*IV.9.1; a big house or building, *Daya* I.142.5; a bundle of grown grass, (उपवर्धकोदर्भसमूहः, *Daya.* Yv. XVIII.21); a good quality oblation (उत्तमं प्रवृद्ध हविः, *Daya.* VII.7.3); a decent place of meeting (*Daya.* Yv. 28.4).

Barhistham, the learned persons participating in *Yajna* or sacred acts (*Daya*); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (अतिशयेन यष्टा—*Daya.*).

5. **Vasyubhih dhitobhih,** through his own excellent designs (*dhitibhih,*—by the sustaining and other characteristics, *Daya.* 1.22.14); also fingers (Nigh.II.5).

6. **Sam saucah,** may you augment felicity (or peace and prosperity).

Hymn-16

1. **Vṛtrahathanam,** वृत्रहणानाम्—वृत्रहतानाम् of the slayers of Vṛtva, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. **Jatavedah,** omnipresent fire or the one present in every born or created object (यो जातेषु पदार्थेष्वभवाप्य विद्यते सोऽग्निः—*Daya.* VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातान् सर्वान् वेत्ति, जातान् विन्दति वा—*Daya.* 1.44.1); also used for learned persons (Yv. XXVII.22).

3. **Trinyayunsi**, three existences, or three forms of manisfestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

Hymn-18

2. **Vaso**, O giver of comforts; giver of dwellings, वसु इति धन नाम, Nigh. II.10, vasu is knowledge, wealth etc. (I.47.6), वसन्ति सुखेन यत्र, तद् विज्ञानम् i.e. *vasu* is enlightenment, the cause of happiness (*Daya.*).

3. When applied to the ritual fire, *ghṛta* is butter, and *idhma* is wood fuel, and *havya* is the offerings of cereals and herbs. On the spiritual side, *ghṛta* is devotion, *bhakti* or *upasana*, *idhma* or fuel is the *karma* or dedicated actions, and *havya* is the divine knowledge or *jnana*.

4. **Te tanvam bhuri krtvah**, them, who toil to serve you, (repeatedly sprinkle thy substance—*Wilson*).

Hymn-20

1. **Dadhikra**, divine gravitational forces; a horse (यो धारकान् क्रामति, तमश्वम्—*Daya.*; also the fire or electricity or the gravitational force, पृथिव्यादि धारकाणां क्रमितारम्,—i.e. the fire, *Daya.* VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Ṛv. IV.40.4).

2. **Trivajina**, three viands, butter (*ajya*); fuel (*idhma*), and Soma and other medicinal herbs (*havya*); (knowing, going and attaining; ज्ञान, गमन and प्राप्ति, *Daya.*).

Tri sadhastha, त्रीषधस्था, three abiding places; three altars (घिष्ण्या), आग्नीध्रीय etc. or एकाह, अहीन and सत्र); or three daily sacrifices (प्रातः, माध्य and तृतीय *savanas*, morning, noon and evening); the three worlds, *pṛthivi*, *antariksa* and *dyau*, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—*garhapatya*, *ahavaniya* and *daksina*.

Tisrah tanvah, three forms or three fires termed as *pavaka*, *pavamana* and *suci* (पवमानपावकशुच्यात्मकानि त्रीणि शरीराणि *Sayana*).

Hymn-21

For verse 4, see Nir. V.11.

1. **Stokanam**, of any small portions; (अल्पाना पदार्थानाम्—*Daya.*): the word *stokah* has been interpreted by *Sayana* as बिन्दव. or drops; the hymn according to *Sayana* is proper to animal sacrifice, pasu-yagam (पशुयागम्).

Medasah, of oily, fatty, viserus, स्निग्धस्य, स्निग्धाः— *Daya.*

Ghṛtasya, of classified butter. On the *adhyatma paksa* (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम्—*Daya.*).

4. **Kavisastah**—praised by wise and learned, कविभिर्विद्वद्भिः प्रशंसितः —*Daya.*

Adriguh, lit. irresistible, means a stanza, so called from being at the head of a cow (गव्यधिकृतत्वात्, i.e. अधि-गुः); or else, it is intended to refer to an injunction, for there is a repetition of words: अद्रिगो शमीष्व सुशमि शमीष्वं शमीष्वमद्रिगविति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुभ्यं स्रोतन्त्यद्रिगो शचीवः, अधृतगमनकर्मवन्; i.e., one whose motion is unrestrained and who is active. Indra is also called *adhrigu* or irresistible—अद्रिगव ओहमिन्द्राय (I send a gift to the irresistible Indra) Rv I.61.1 (See Nir.V.11).

5. **Medah**, affection, स्नेहः (*Daya.*); it is *vapa* (वपा) or fatty matter that lubricates the abdomen like coagulated butter.

Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. **Sahasrinam vajamatyam na saptim sasavan**—enjoying a thousand-fold food like a quick-going horse, (*Wilson*); to that wind, which moves with speed, and which possesses a force in immense measures; *saptim* is horse of the name *agni* (अग्न्याख्यमश्वम्—*Daya.*). Like a horse that enjoys various properties a battle—सहस्रं नानारूपं तं युद्धे यो भजति स सहस्रितमश्वमिव—*Sayana.*

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of *agni* (*i*) as the sun in celestial region; (*ii*) as sacrificial fire on land; (*iii*) as fire of attrition in wood, and (*iv*) as submarine fire (in water), and as (*v*) wind in midspace.

3. **Divo arnam,** as vapour in heaven; or smoke (दिवः—सूर्यं प्रकाशात् । अर्णम्—उदकम्—*Daya.*).

Dhisnya, prana or the devas presiding over vital airs—प्राणाभिमानिनो देवाः—*Sayana,* धर्षितुं योग्याः—*Daya.*

Rocane, in the effulgence of the Sun (सूर्य प्रकाशे—*Daya.*). According to *Sayana, rocana* is said to be the region where the fiery radiance burns.

4. **Purisyasah**—the sustainer, पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः (*Daya.*); Sayana explains the term पुरीष्य as सिकिता संमिश्राः, mixed with sand; good for animals, पशुभ्योहितः (*Mahidhara*). According to Nir. II.22, पुरीषं is a synonym of water.

Pravanebhih, by the implements for digging the earth (मृत्-खनन-साधनभूतैरभ्रादिभिः,—*Sayana,* गमनादिभिः—*Daya.*).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).

Hymn-23

2. **Devasravah,** one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिव्यो वातः प्रेरको यस्य सः—*Daya*). According to traditionalists, Devasravasa and Devavata are regarded as the two sons of Bharata who churned Agni or fire out of sticks.

Bharata, भारता—धारक—पोषकौ—*Daya.*

3. **Dasa-ksipah,** ten fingers used in attrition process for generating fire.

Matṛsu, मातृषु, in rivers (*Daya.*, मातर इति नदीनाम—Nigh. I.13).

4. **Dṛsadvati, Apaya and Sarasvati,** It refers to *agni* that shines on the banks of these three rivers (*Sayana*). *Dṛsadvati,* any river which abounds in stones (बहवो दृषदो विद्यन्ते यस्याम्—*Daya.*) (not a proper noun, but a river in general).

Apayayam, आपयायाम्, प्राणिव्यापिकायाम्, pervading through vital airs —*Daya.*

Sarasvatyam, विज्ञानवत्यां वाचि, in divine speech of enlightenment —*Daya.*

Pṛthivya ilayaspade, in an excellent spot of earth (*Wilson*); in the footmark of the earth in the form of a cow, according to *Sayana*, i.e. on the northern altar (*uttaravedi*).

Manuse—मननशीले—*Daya.*; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. **Dyumneva jagṛve**—always endowed with his vigilance by own lustre or energy (स्वतेजसा सर्वदा जागरणोपेता—*Sayana*, यशस्वना धनेन जागरूक —*Daya.*).

Sunah, son, descendent, also the sun; the destructor of evils or of evil persons (सूनया हिंसया, सूनो दुष्टानां हिंसकः, पुत्रः—*Daya.*).

Hymn-25

5. **Apam durone samidhyase,** kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (अपां प्राणानां मध्ये—*Daya.*).

Hymn-26

1. **Kusikasah**, of the family of preceptors or *kusika* (कुशिक) (उपदेशकाः—*Daya.*).

Anusatyam, अनुपत्यं अनुसत्यं, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निचाय्या=निचाय्य (संहितायामिति दीर्घः).

2. **Brhaspatim,** the Lord of the extensive universe (बृहतां पृथिव्यादीनां पालकम् - *Daya.*); Lord of sacred rites; the Lord of the great sacrifice (बृहतो यज्ञस्य पतिम्—*Sayana*).

3. **Agnigasmi janmana jataveda,** I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (*Jatavedah*, knower of all that is born; also जातवित्, the enlightened—*Daya.*). *Arka*=*Vajra* or lightning (Nigh. II.20).

Ghṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. *Ghṛtam*, shining (प्रदीप्तं—*Daya.*).

Amṛtam me asan, embrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

Arkah tri-dhatuh-*Arka*, is explained by Sayana as जगत्सृष्टा प्राणः world-creating vital air, which becoming three-fold is *vayu* in the

firmament, *agni* on the earth and aditya, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* is explained by *prabha*, light, light is in my countenance: *tridhatu*, Sayana refers to the three vital airs, the prana, the apana and the vyana; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the *yajamana*, who identifies himself with Agni, saying, I am by birth Agni or *Agni-rupa*, etc.

8. **Tribhih pavitraih,** by three purified forms *agni*, *vayu* and *aditya*. To Dayananda, the three are body, speech and mind—शरीर वाङ्मनोभिः ।

Having by self contemplation realized his identity with three manifestations, *agni*, *vayu* and *aditya*, he come to know his identity with the universe, as by the text: आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

Hymn–27

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानादयः पदार्थाः—*Daya.*); powerful food, energy giving food; Sayana translates *vajah* as masah (मासाः) or months.

Abhidyavah, brilliant, अभितः प्रकाशमानाः, but also half-months, अर्धमासाः ।

Havismanta, literally, having the *havis* or the oblation of butter.

Ghṛtacya—या घृतमुदकमञ्चति प्राप्नोति तया राज्या (*Daya.*); to Sayana, *ghṛtaci* is *gaw* but Vajasaneya is quoted to mean *sruk*, a ladle (Tai. Br.).

3. **Dvesansi,** animosities and hatreds; also sins (*Sayana*).

5. **Ghṛta-nṛnik**, enrobed with butter; the cleanser of butter and water (आज्योदकयो: शोधक:—*Daya.*).

7. **Vidathani**, means *vedanani* (वेदनानि) or knowledge; विध्यानि प्रचोदयन्, —urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञया)—*Daya.*, by experiences (कर्मविषय ज्ञानं or knowledge of the objects of sacred rites—*Sayana*).

9. **Daksasya pitaram tana**, as the parent of the world, daughter or Prajapati Daksa (*Sayana*); that is, the earth, here identified with the altar, *vedirupa*: she sustains, धारयति, understood, him. (दक्षस्य=of the clever pupil, चतुरस्य विद्यार्थिन:, पितरं=father or father like guardian, पितृवत्पालकं; तना=by extension, विस्तृतया—*Daya.*).

Agni, the protector or father of the world, सर्वस्य जगत: पालकं धारयति ।

10. **Ila**, earth or the altar, प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा—*Daya.* one honoured with food etc.

12. **Urjo-napatam**, the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds *aditya*, and from *aditya*, *agni*—a descent like this (बलाद् विनाशरहितम् —*Daya.*).

Kavikratum, the creation of the wise; a reference to *adhvaryu* or the priests who make fire by their rubbing the sticks to evolve flame.

15. **Vṛsanam vṛsan vṛsanah**, the sender of showers. It refers to the proper belief that the offering that is sacrified with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (*Manu* III.76).

Hymn–28

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of *purodasa*, cakes made of cereal, dressed in butter. The five are:

pratah-savana, *tiro-ahnya*, *madhyandina savana*, *trtiye savana* or *sayam savana* and then the fifth, *tiro-ahnya* These five terms occur in verses 1, 3-6 (प्रातः सवने, तिरःऽअह्न्य, माध्यन्दिने सवने; तृतीय सवने, तिरःऽअह्न्यम्) ।

The word तिरःऽअह्न्यं means "as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरश्चीनेऽह्नि भवं साधु वा, तिरः स्वहस्सु साधुम्: born in the first part of the day and hence nice or good.—*Daya*).

2. **Pacatah,** पचतः—Commenting on this, Yaska says: पचतिर्नामी भूतः —*pacati* is used as a noun and we have तं मेदस्तः प्रतिपचताग्रभीष्टां (Maitr. S. IV.13.9; cf मेदस्त. प्रतिपचत, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पुरोला, अग्ने पचतः, which means the cooked oblation of rice, O Agni.

Hymn-29

1. **Asti idam adhimanthanam,** this, the apparatus of attrition, is ready. The Ṛsi of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. *Adhimanthana* is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (उपरिस्थं मन्थनम्—*Daya.*).

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (प्रकटनम्—*Daya.*)

3. **Idayah putrah,** the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—*Daya.*, (इला=वाक्; Nigh. I.11).

4. **Idayah-pade nabha prthivya adhi**—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates *ida* as earth; and *prthivyah,* as if the mid-space (अन्तरिक्षस्य, नाभा-मध्ये) ।

8. **Sva u loke,** in thine own sphere; on the centre of the north altar (*Sayana*); on the hide of the black antelope (*Mahidhara*) स्वकीये दर्शने, in one's own appearance—*Daya.*

Yajnam—to Sayana, it means the yajamana, यज्ञस्य कर्त्तारम्, who is to be stationed in the best place or *uttame loke*; or that which enjoys the fruit of the holy rite; *Sukrtasya yonau*, the place of enjoyment of good deeds, सुकृतजन्योपभोगस्य स्थाने—*Sayana*.

9. **Kṛnota dhumam**, produce smoke, i.e. produce fire (by metonymy).

10. **Te yonih**, thy place; it alludes to the *arani*, the stick of *vetasa* or *asvattha* or some other tree (*Sayana*); household fire or the *garhapatya agni*—*Mahidhara*.

11. **Tanunapat**—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, यस्य तनूर्व्याप्तिनं पतति—*Daya*.)

Matarisva, one who breathes, *Svasiti*, in the material atmosphere (यो वायौ श्वसिति सः).

13. **Dasa svasarah**, the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, *svasaṛah*= fingers (अंगुलि—Nigh. II.5); sister's like fingers (भगिन्य इव वर्त्तमाना अङ्गुलयः —*Daya*.).

14. **Saptahota**, the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. *Asura*—the life principles.

15. **Brahmanah**, of Brahma, of the creator Lord.

Kusikasah, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.

3. **Susiprah,** the one with handsome nose or chin (*Daya.*); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

Tarutra—the one that takes across pains and troubles (*Daya.*); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. *Rodhas* means a bank (कूल); it restrains the stream.

Kula, (bank) is derived from the root √रुज्, to break by metathesis. *Apare,* boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.1).

7. **Ghṛtaci,** the blessed night and the like.

8. **Ahastam indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदानुमुदकदानोपेतं क्षियन्तमाकाशे निवसन्तं कुणारं गर्जन्तं वृत्रम्; also सहदानु—दो अवखण्डने; पिणक्—पिष्लृ संचूर्णने—*Sayana*).

10 **Alatṛna,** means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root √वृ, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go,* i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dham* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणशीलाः, अश्वाः किरणा यस्य तेन प्रसूता जनिताः—*Daya.*

Sayana translates Haryasva as Indra or he with his tawny horses.

15. **Martyasah,** men (*Daya.*); mortal enemies; killers, murderers (*Sayana*).

17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, √मुच्, or from stealing, or from stupefying, √ मुह्. Rend them in the middle, shatter them in the front. *Agram* (front) is so called because it comes nearest (आ-गतम्). How far, i.e. up to what country (Nir. VI.3).

Brahmadvise—Enemy of the Veda or the atheist (यो ब्रह्म परमात्मानं वेदं वा द्वेष्टि तस्मै—*Daya.*).

19. **Urva iva paprathe Kamo asme**—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

Hymn-31

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter's son becomes the legal heir of his grandfather's (mother's father's) property.

Sasad-vahnih, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter's right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from √दुह्, to milk (दुहिता दुहिता । दूरे हिता । दोग्धेर्वा). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i e , of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both

children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza अंगादंगात्सम्भवसि॰ S.Br. XIV·9.4.8; Br.Up VI.4 8. (Nir.III.4).

2. **Na jamaye riktham araik**—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here *vahnih* is male offspring, since he is the *vodha* or the carrier (or inheritor) of father's property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. *Jamih* (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from √जम् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one's own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahni*, i.e., a son, and *avahni*, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6).

3. **Hari-asvasya**—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. **Sarama**, sanctified mind or divine wisdom; *Indra*, the individual soul. *Aksaranam* imperishable cows of spiritualism; *supadi* —Sure footed mind.

7. **Vipratamah**, the most virtuous.

17. **Ubhe kṛsne**, the two darks, meaning *ahoratra*, day and night.

21. **Durasca visva avṛnod apa svah**—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (*Sayana*).

Hymn-32

1. **Indra,** throughout the hymn represents the lower self; the hymn refers to the midday worship (*madhyandina savana*); midday fire-ritual, or even midday meals (*Daya.*).

2. **Gava siram manthinam, sukram**—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. **Marut,** represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. **Vṛtra**—is evil, the dark overpowering force.

5 **Manusvad,** like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. **Rodasi,** world halves (*Griffith*); the earth and heaven.

8. **Pṛthivi,** earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; *surya*, the sun, the source of intelligence; *usa*; the dawn, the divine inspiration.

12. **Vajra,** adamant will power; ***ahi,*** demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. **Vipat,** a river flowing with a variety of movements and covering a lot of space (या विविधं पटति, गच्छति विपाटयति वा सा—*Daya.*). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,

(a bountiful giver), son of Pijavana one whose speed in enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutlej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (हासमाने) the verb हास् is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word *Sutudri* thus: सु शीघ्रं तुदति व्यथयति सा, one who gives trouble easily, that river. *payasa*, with water (Nigh. I.12).

5. **Ramadhvam me vacase**—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus :

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word ऋतम् (*ṛtam*) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

Ṛtu (ऋतु) is derived from √ऋ, meaning to go.

Muhuh (मुहुः), again, as if the time was indolent (मूढः) as long as a moment.

Abhi-ksanam (अभीक्ष्णं)=*abhi*+*ksanam* (अभि+क्षणं)—a moment.

Ksana (क्षण, an instant) is derived from √क्षण्, to injure; it is the injured time.

Kalah (कालः), time, is derived from √कल्, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word *Kusika* is derived from √कुश्, meaning to cry, or √कंश्, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives *kusikasya* as विद्यानिष्कर्षं प्राप्तस्य, of the one well-versed in fundamentals of knowledge.

6. **Indrah asman aradat**—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down *Vṛtra*, the enclosure of rivers. *Savitṛ*, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb रद् (*rad*) means to dig. He smote down *Vṛtra*, the enclosure of rivers, has been explained. *Savitṛ*, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Panih (पाणिः, hand) is derived from √पण्, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, *urvyah* (expanded) in derived from √ऊर्ण्, to cover. "It is derived from √*vṛ*, to cover," says Aurnavabha. Having thus answered, the rivers consented in the end.

9. **Anasa**=शकटेन, by a cart; *rathena*, by a chariot.

10. **A te karo sṛnuvama**—This verse has been commented by Yaska, Nir. II.27.

We shall listen to they words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.I.

1. **Indra**, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. **Vanesu,** in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of *panis* etc.).

6. **Mayabhih,** by intellect, tact or skill (प्रज्ञाभि:—*Daya.*).

8. **Satrasaham,** सत्रासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. **Atyan,** अत्यान्, vitality; also horses; *surya,* divine consciousness, the sun of enlightenment; *gam,* speech, cow; *aryam varnam,* the group of virtuous people; *dasyun,* wickeds.

Hymn-35

2. **Sapti,** swift-gliding; *hari*; a pair of horses.

6. **Dadhisva imam jathare indum**—lit. take this into your belly; an idiom for 'acceptance in full.'

7. **Barhih,** the sacred grass, the seat; in the present context, it means 'our hearts.'

Sutah somah, the homage, emotional affection; *Kṛtah dhanah,* the nourishing food; *haribhyam,* for the two horses, the physical and mental faculties.

8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (नरः), pressing stones (पर्वता.), water (आपः), and is sweetened with milk (गोभिः मधुमन्तम्). Here on the metaphysical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. **Agneh piba jihvaya**, drink with tongue of fire; relish it with burning enthusiasm.

10. **Sakra**, strong and potent (शक्तिमान्—*Daya.*).

Adhvaryoh hastat, from the hands of the presenter or the superviser of ceremony; *hotuh*, of the *hotr* priest, the giver, the pious devotee.

Hymn-36

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. **Yadamanah**—beggars (याचमानः—*Daya.*); allies or associates; ***utibhih***, protective measures.

4. **Mahan amatrah vṛjane virapsi-amatrah** (अमत्रः) means अमात्रः, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (ज्ञानवान्)—*Daya.*

5. **Daksina asya purvih**, many are his donations; *purvih*=पूर्णाः or full (*Daya.*). *Daksina* is दानानि or donations, or fees or presents to priests and learned people.

10. **Asme pra yandhi maghavan ṛjisin**—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (अस्मे=अस्मभ्यं)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.

Hymn-37

2. **Satakratu,** an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—*Daya.*).

8. **Jagṛvim,** sleep-dispelling (awakened -जागरूकम् *Daya.*; जागरण-शीलम् -*Sayana*). According to Sayana, drinking the Soma is preventive of sleep—पीतः सोमो जागृविः स्वप्ननिवारकः ।

Hymn-38

1. दीधया दीधय (सहितायामिति दीर्घः)

1. **Tasta**—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (*Wilson*). For this verse, see Ait.Br. VI.20 also.

3. **Sam matrabhih mamire**—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभिः रोदस्यौ इयत्तया परिच्छिन्ने चक्रुः—*Sayana*; मात्राभिः सममवयवैः ममिरे निर्मिमीरन् -*Daya.*).

6. **Gandharvan,** according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान् ।

8. **Savitub**—Savitṛ is Indra according to Sayana; and the sun (*Daya.*).

9. **Visve mayinah,** विश्वे सर्वे मायिनः प्रशस्ता प्रज्ञाः (*maya* wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. *Asuras*—(*Wilson*).

Hymn-39

2. **Bhadra vastrani arjuna vasana** In Nigh. III.7, *arjuna* is the rupa-nama रूपनाम; speech, auspicious and clothed in white raiment; *tejansi*, splendours, energies. (*Sayana*).

Pitrya dhih our ancient and paternal hymn (पितृक्रमागता स्तुतिः —*Sayana*; dhih=प्रज्ञा, intellect or wisdom—*Daya.*).

5. **Dasabhih dasagvaih,** ten month's rites; ten sorts of vital airs (दशभि दशविधैर्वायुभि. accompanied with ten sorts of movement (दशगवैः दशविधागत्या वेपान्तैः—*Daya.*). See notes on I.62.4.

6. **Haste dadhe daksine**—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. **Indra**—Sayana gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रमते) in the Soma juice (इन्दु); or who shows this (इदम्) universe; or he who divides (दृणाति), or gives (ददाति) or takes (दधाति), or causes to worship (दारयति) or possesses (धारयति) spirituous liquor (इरं), or who runs or passes (द्रवति) the Soma juice (इन्दौ); or kindles or animates (इन्धे) living beings, or he who beholds the pure spirit or Brahman which is this (इदम्) universe: the grammarions derive it from इदि, to rule with the affix रन्।

4. **Ksayam**—Abode (निवासस्थानम्—*Daya.*).

Hymn-41

For verse 3, see Nir. IV.19.

3. **Brahmavahah**, the means of attaining wealth (धनप्राप्तिका *Daya.*); bearer of prayers (स्तोत्राणि वहति—*Sayana*); who bears or receives praises; or who is attained by praise or prayer.

Vihi sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति खादति कर्मा)—Nir. IV.19.

7. **Tvayavah** (त्वायवः) त्वत्कामयमाना *Daya*; devoted to thee, from त्वम् (thou) with *kyac* pratyaya, converting it to त्वयुः. Similarly, *asmayuh*, (अस्मयुः), अस्मान् कामयमानाः, devoted or inclined to us. These are the popular Vedic forms.

Hymn-43

5. **Kuvit** -*api* (कवित् अपि), verily, surely. Dayananda interprets it as great (महान्तम्).

6. **Dvita**, twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold : (*Sayana*— it is obscure).

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13) the Soma plant grew formerly only in heaven, the Rsis and gods considered how it might be brought down to earth, and desired the *chandasas*, छन्दस्, the metres of the Vedas to bring it (the relation सोम चन्द्रः छन्दस्), changing themselves to birds (सुपर्णाः), they undertook the office; the only one, who succeeded, however, was *Gayatri*, in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालाः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajas*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (वसा) or adeps of the burnt offering, (Sayana's details as summarized by wilson).

Hymn-44

The entire hymn seems to expound the beauties of the verb *hr* (√ हृ), to take with different prefixes and suffixes, forming such words as हर्य्यत., हरिनिः, हरित, हर्यन्, हर्यश्व, हरिधायस, हरिवर्पसं, हरितो., हरिः, हरितः, हरि and हर्य्यन्तम्।

Hari (हरी) and *harayah* (हरयः) are Indra's horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called *hari*; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, हर्यतः—कामयमानस्य; हरिभिः—अश्वैरिवसाधनैः; हरणशीलैरश्वैः; हरितम्—अग्न्यादिभिर्वाहितम्; हर्यन् कामयमानः; हर्यश्व हर्या—कामयमाना, अश्वा अश्वगामिनोऽग्न्यादयस्तुरङ्गा वा यस्य तत्सम्बुद्धौ; हरिधायस—या हरीन् किरणान् दधाति ताम्;

हरिवर्पसम् हरय किरणावर्पसो रूपस्य प्रकाशका यस्यास्ताम्; हरिनो - हरणशीलयोर्गुणयोः; हरि हरणशीलो वायु , हरित -हरितादिवर्णा., हरिम् हरणशीलम् ।

For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

Hymn-45

1. **Mayura-romabhih** peacock-haired (मयूराणां लोमानीव लोमानि येषान्ते --*Daya.*); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

Hymn-47

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *vṛsabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Vṛsabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from √ मद्. to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine ?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2 **Apa nudasva mṛdhah**--Drive away the malevolent; drive away all those who are engaged in battle (i.e enemies); or keep off battles from us, मृधः- सग्रामान्, war. (*Daya.*). See Yv. VII.37.

Hymn-48

4. **Yatha vasam tanvam cakra** he made his form according to his will or obedient to his will रूपस्य मघवा वोभवीति--Maghavan or Indra is

repeatedly of various forms; he can take what form he wills (III.53.8). यथावशम्—वशमनतिक्रम्य वर्तते तत् । तन्वं—शरीरम् । चक्रे—करोति—*Daya.*

Hymn-49

For verse 2, see Nir. V.9.

1 **Vibhva-tastham**—made by Lord of the world, विभुना जगदीश्वरेण निर्मितेन *Daya.*; जगदधिपतये ब्रह्मणा स्थापितम्—*Sayana.*

2. **Prthujrayah** - पृथुञ्जयाः - agile, one whose speed is great (Nir. V.9).

4. The construction is doubtful (*Wilson*). *Indra* may be designated as *Vayu; Vasus* may be *Maruts.* According to Sayana, Vayu, having the Niyuts for his steeds, moves like a chariot on high, so does Indra, accompanied by the Maruts.

Hymn-50

1. आगत्या=आगत्य (संहितायामिति दीर्घः) ।

1. **Annaih**, by food; by oblations.

Havih, devotion; gifts; from *hu*, √हु to sacrifice, to worship, to honour; derived from *hu* are *huta*, offered in fire; burnt, sacrificed; sacrifice to, one to whom an oblation is offered; *havana*, a fire-receptacle; the sacrificial ladle (SBr.); a hole or pit made in the ground for the sacrificial fire, which is to receive an oblation; the act of offering an oblation with fire; *havaniya*, to be offered with fire, an oblation; *havih* in comp. for *havis*; *havih-sala*, a room where oblations are prepared; *havih-sesa*, the remnant of a yajna; *havir-ahuti*, offering an oblation; *havir-grha*, a house or chamber in which an oblation is offered - *yajnasala*; *havis krt*, preparing the oblation; *havis-patra*, a vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्त्ता; one with supreme sovereignity (*Daya.*). Dayananda interprets the entire hymn in the context of the Head of a State or king; to whom food and gifts can be offered, which would be adequate to the wants of his body (*havih tanvah kamam rddhyah*). In case of the Supreme Lord who has no needs of his own

nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory,· an interpretation from the devotee's point of view.

2. **Saparyyu,** the serving ones, the docile (सेवकौ—*Daya.*).

Harayab, horses

3. **Somam,** the devotional expressions of love.

4. **Kusikasah,** the knowers of all disciplines of knowledge (सर्वशास्त्रसिद्धान्त वेत्तारः—*Daya.*).

Svah-yavah, they who assist in procuring happiness; bestowers of happiness or aspirers of happiness (desirous of heaven). (ये सुख यावयन्ति मिश्रयन्ति ते—*Daya.*).

Hymn-51

1. **Carsani-dhṛtam,** the stay of men (मनुष्याणां धर्त्तारम्—*Daya.*).

Maghavanam, possessor of opulence (बहुधनयुक्तम्—*Daya.*).

2. **Satakratum,** one with infinite wisdom (अमित प्रज्ञम्—*Daya.*); one with cent per cent selfless actions; the object of many rites (*Wilson*).

Arnavam, the sender of rain.

Turnim-ap-turam, the prompt dispenser of waters; the inspirer of the vital system (प्राणप्रेरकम्—*Daya.*).

Svar-vidam, the conferrer of happiness (सुखप्राप्तम्—*Daya.*).

3. **Jarita,** enfeebler (of adversaries); the one who praises (स्तोता —*Daya.*).

Vasoh akare, mine of wealth.

Panasyate, is praised.

Vivasvatah, of the Sun.

Pipriye, is gratified (प्रीणाति—*Daya.*).

4. **Purumayah,** author of numerous wonders (यः पुरून् बहून् मिनोति —*Daya.*); author of many delusions (*Wilson*).

5. **Nissidhah,** prohibitions; generosity; helps and assistances.

7. **Saryate,** शार्यति -from √*Sr*, श्र to injure, to inflict injury; a fighter against evils or evil forces (यः शरीरे हिंसकान् याति प्राप्नोति तस्मिन्नस्मिन् व्यवहारे —*Daya.*) See *Saryatam*, I.112.17; also *Saryata*, a brave person (I.51.12; 112.17), *Sarya* -finger (Nigh. II.5; *Saryate*, Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शार्यते is besides शार्यात i.e. at the sacrifice offered by Saryata, शार्यात, the son of Saryata शर्यात. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (*Indra*=the sun) who destroys clouds (*vṛtra*).

Vṛtra-khada, devourer of *Vṛtra*, or the dispeller of clouds.

In case, Indra is taken to be the resplendent Lord, *vṛtra* would stand for dark or evil desires.

10. **Radhanampate,** lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीर्यते याच्यते तत्सम्बुद्धौ—*Daya.*).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.

1. **Dhanavantam,** the one possessing rice and foodgrains in abundance (cf *yavamantam, kusavantam*); *dhana* (धाना) is fried barley or fried rice or any grain fried and reduced to powder.

Karambhinam, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya.*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see Ṛv. VI.56.1).

Apupavantam, accompanied with wheaten bread; *apupa* (अपूप) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

Ukthinam, with hymns of praise or the Vedic hymns (*ukthani* - वेदस्तोत्राणि—*Daya.*).

Pratah jusasva, enjoy at the breakfast

2. **Purodasa,** a mass of ground rice rounded into a kind of cake and offered as an oblation (See Ṛv. VII.78.1); (सुसंस्कारैनिष्पादितमन्न विशेषम् - *Daya.*).

3. **Vadhuyuriva yosanam,** as one fond of women, a libertine, enjoys a youthful female, (यथाऽऽत्मनो वधूमिच्छुः स्वस्तियम् - *Daya.*).

4. **Pratah save,** at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya,** of the midday fire-ritual.

6. **Trtiye savane,** at the third or the evening fire-ritual.

Ṛbhumantam, accompanied by *ṛbhus,* or several men of wisdom (*Daya.*; ऋभवः=मेधाविनः).

6. **Dhitibhih,** by fingers; or expressions indicated with fingers, (अंगुलीभिर्निर्दिष्टैर्वचनार्थैः—*Daya.*).

Vajavantam, with abundant foodgrains (वाजाः शुष्कान्नविशेषा विद्यन्ते यस्य तम्—*Daya.*).

7 **Haryyasvaya.** with fast moving horses, or automobiles.

Pusanvate, accompanied with numerous sustainers (or Pusan) (बहवः पूषण. पुष्टिकरा विद्यन्ते यस्य तस्मै—*Daya.*).

Hymn-53

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate,** head of the royal army, like lightning laden clouds.

3. **Samsava adhvaryo pratime** etc.—Let us two praise him, O priest ! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya,** wife; *astam*=गृहम्, house=house wife (गृहिणी गृहमुच्यते, according to the Smṛti). We have in the Brahmana :

तस्यां पुनर्णवो भूत्वा दशमे मासि जायते।
तज्जाया जाया भवति यदस्यां जायते पुनः ॥

(Again, in her being renewed (as a son), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah,** O nourisher (पोषक—*Sayana*; O friend, बन्धो —*Daya.*).

6. **Kalyanih jaya suranam grhe te** -A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.

7. **Ime bhoja angiraso virupa**—These sacrificers are the *Bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests According to Dayananda, भोजाः—भोक्तारः, प्रजापालकः (nourishers of people); अंगिरसः—प्राणा इव बलिष्ठः (strong as vital airs); विरूपा विविधरूपाः, विकृतरूपा (of several forms, or of deformities).

8. **Rupam rupam maghava bobhaviti**—Maghava assumes every form. Yaska quotes several other passages in its support; विश्वारूपाण्याविशन्, सखा सुशेव, wearing all forms—VII 55.1. शेव—सुख, a synonym of happiness. The word *siva* (शिव) is also derived from the same root √ शिष् (*sis*); this takes the suffix व (*va*), which replaces the letter next to the penultimate (i.e. ष्) and optionally takes *guna* (गुण)

(शिष्+व=शिव+ष् with guna शेव). Thus *Siva* becomes the deity of all those forms that he longs for—शिवमित्यस्य भवति । यद् यद् रूप कामयते तत् तद् देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेषु विद्वत्सु जातः—*Daya.*); generator of radiances or energies (तेजसां जनयितृ—*Sayana*). *Deva* may mean Nature's bounties.

Devajuta—inspired by Devas or learned people (देवैः प्रेरितः—*Daya.*); drawn or attracted by those energies (तैस्तेजोभिराकृष्टः—*Sayana*).

Astabhnat sindhum arnavam- arrested the watery stream (स्तम्नाति धरति सिन्धुम्- नदीम्; अर्णवम्—समुद्रम्- *Daya.*). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of *direct* praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इन्द्रमतुष्टवम्=इन्द्रं अतुस्तवम्)—The verb is the third preterite of the causal;--I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (*Sayana*). परमात्मानं प्रशंसेयम् May I praise the Lord—*Daya.*

14. **Kim te krnvanti kikatesu gavah** etc.

What are the cows doing in the country of barbarians (अनार्यदेश-निवासिषु म्लेच्छेषु—*Daya*)? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकटा) is the name of the country where the non-Aryans dwell (कीकटानाम देशोऽनार्य निवास.—Nir. VI 32). Non-Aryan tribes are so called because it is said, "What have they done ?" (कीकटा किं कृताः) or their assumption is that religious rites are useless (किं क्रियाभिरिति प्रेप्सा वा). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; *Maganda* (मगन्दः) means a usurer (मगन्दः कुसीदी): he advances with the thought that it will come back to him (माङ्गदो मामागमिष्यतीति च ददाति); his son, i e., born in the family of great usurers is called. *Pramaganda* (तदपत्य प्रमगन्दः). Or it means an epicurean who assumes that this is the only world and there is no other (अत्यन्त कुसीदि कुलीनः। प्रमदको वा योऽयमेवास्ति लोको न पर इति प्रेप्सुः). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नीचा शाखम्-नीचा शाखा शक्तिर्यस्मिंस्तम्—*Daya.*). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √शक्, to be able. O Lord of Wealth, subdue him to us. The verb रध्यति means to subdue. (Nir. VI. 32).

15. **Jamadagni-datta**—directly evidenced by eye (चक्षुषा प्रत्यक्षेण दत्ता—*Daya.*); given by Ṛsis, who maintain a blazing *jamat-jvalat*, fire, agni; (a plural of *jamadagni* is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (दुहितेव वर्त्तमानोषा—*Daya.*); it may be also speech or its personification *vak-devata.*

Sravah, hearing; food (Nigh. II.7).

16. **Pancajanyasu**—in five days or five vital airs (*Daya.*).

Kṛstisu—Five classes of people in a society—four varnas and barbarians.

Paksya, daughter of the sun. The sun is known as *paksa* (पक्ष) —पक्षनिर्वाहकस्य, the distributors of the parts (of the years), i.e. *suryasya*, of the sun.

Palasti-jamadagnayah- those who have known *Agnis* like *prajapatya* (प्राजापत्य), or persons of experience and learning (प्रजमिता विदिता अग्नयः पलस्तयो वयोज्ञानं—वृद्धश्च जमदग्नयो यैस्ते—*Daya.*).

Ayuh *anna* or food (Nigh II.7; or age or life (अन्न जीवन वा —*Daya.*).

17. **Gavao** (गावो), from √ गम्, to go, and hence also the horses, who go; two bulls or bullocks (*Daya.*).

19. **Khadirasya Saram** the stiff portion of Khadira wood (*Mimosa catechu*) of which the bolt of the axle is made, whereas *Sinsapa* wood (*Dalbergiasisu*) furnishes the material for the floor. Khadira and Simsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. **Vanaspati,** timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of *Simbala*, so may he be destroyed; as the cauldron (*ukha*), when struck, and thence leaking (येषन्ती स्रवन्ती) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. **Lodham nayanti pasu manyamanah**—Thinking him a beast, they drive the greedy (seer) away. (लोधं लुब्धमृषिम्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasistha.

Sayakasya, of a lot of weapons—शस्त्रसमूहस्य—*Daya.*; or an arrow; अवसानकारिण. of the finisher or destroyer, i.e. of Visvamitra *Sayana*

Lodham nayanti—they lead the sage, deriving *lodha* from *lubdham*, desirous that his penance might not be frustrated, thinking that the *rsi* silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but dervies the word from √वाच्, speech, with *ina* affix, and interprets it सर्वज्ञ, all-knowing; the contrary अवाजिना, *avajina*, means a fool.

24. **Bharatasya, of bharata,** of the protector of army (सेनाया धत्तृ रक्षकस्य).

Bharatasya putrah, sons of Bharata; who are regarded as the descendents of Visvamitra, whose enmity, according to Sayana, to the race of Vasistha is alluded here. (Raja Sudas, the disciple of Visvamitra, was the cause of this enmity).—*Sayana*. The Nirukta does not mention the animosity, which is a Pauramic conjecture.

Hymn-54

For verse 7, see Nir. IV.25.

7. **Samanya viyute dura-ante**—Viyute means heaven and earth, so called from their remaining apart from each other. "Alike heaven and earth terminating at a distance". *Duram* (दूरं) has been explained by the Nir. III.19. It is a synonym of *distant*: दूरं कस्मात्। द्रुतं भवति दुरयं वा (It is so called because it is drawn out (√द्रु, √*dru*) or it is difficult to be reached (दुर् √इ). Other synonyms are अर्के, पराके, परार्धे, आरे, परावत इति दूरस्य—Nigh. III.26.

Antah (अन्तः) is derived from √अत्, to go, (Nir. IV.25).

Adu bruvate mithunani nama—address each other by twin appellations. Heaven and earth are designated together by *urvi* and other duplicate terms.

9. **Mahah pituh janituh,** protectress and progenitrix.

Jami tan nah—जामि=जामित्वं, भगिनीत्वं, sisterhood, the condition of a relative or sister (पितुः पालकस्य; जनितुः—जनकस्य; जामि—जातम्—*Daya.*).

Dyau, is usually called father and progenitor. (I.164.33).

10. **Paprathanah,** proclaiming their own acts (स्वानि स्वानि कर्माणि प्रथयन्तः—*Sayana* प्रख्याताः or well known—*Daya*).

16, 17. **Caru nama,** that beautiful appellation; agreeable or acceptable act (सुन्दर नाम—*Daya.*). (cf. सजात्यं चारु नाम of verse 16) by which the Asvins attained deification (अश्विनौ—सूर्याचन्द्रमसौ—*Daya*).

20. **Dhruva ksemasah,** abiding in fixed habitations (निश्चल स्थानाः —*Sayana*; ध्रुवं निश्चितं i e. definite; क्षेमं रक्षणं. i.e. protection; i e. of definite protections.—*Daya.*).

Hymn-55

For verse 19, see Nir. X.34.

1. **Mahat devanam asuratvam ekam**—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the *devas*).

Devanam, earth and the like (पृथिव्यादीनाम्—*Daya.*); *asuratvam,* the one who pervades through vital airs. (यदसुषु प्राणेषु रमते तत्—*Daya.*; it means pertaining to strong and powerful (also who or what throws or impels all beings is *asura,*—अस्यति क्षिपति सर्वान्, *Sayana,* and hence *asuratvam* is प्राबल्यम् or ऐश्वर्यम् (Also अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम् —*Daya.*).

4. **Samano raja,** the one enlightened (एकः प्रकाशमानः—*Daya.*; the universal soverign (may be referring to Soma or Agni).

12. **Mata,** mother; the night; *duhita,* daughter, the dawn; *dhenu* (धेनू), the one yielding fluids as from cows.

Ṛtasya, of truth; also of water.

13. **Anyasya vatsam rihati mimaya,** licking the calf etc; *udhah,* dawn (उषा); udders; *ila,* earth (Nigh. I.1).

Ṛtasya sa payasa apinvata ila—the earth without water is sprinkled by water of the sun during rains.

14. **Tryavim,** the one who gives protection to three, the causal form, the modified form and the living (कार्यकारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम्—*Daya.*); also year and a half old calf (त्र्यविम्—सार्धं सम्वत्सद वयस्को वत्सः—*Sayana*); the sun of that period; or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

16. **Dhenavah,** milch-kine; also divine speech.

17. **Anyasmin vuthe,** upon a different herd; a herd of troop of regions.

18. **Sodha,** of six forms (षट् प्रकाराः—*Daya.*) of sense organs (mind+5 sense organs); or the six seasons of a year; *panca-panca vahanti*, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्च=5 vital airs—*Daya.*).

19. **Devastvasta savita visvarupah**—The divine stimulator, multiform Tvastr, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvasta, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√अस्, to throw); (2) or the word *asu+ratva* has its first letter (*v*) elided.

20. **Camva**=चम्वो like the army (चमू); or the vast receptacles in which gods and men eat (heaven and earth).—*Sayana.*

Hymn-56

2. **Ekah acaran,** the stationary one, the sun.

Tisrah, the three, earth (*darsi*, visible) and firmament, and heaven (*guha* or invisible, indiscernible). These are the three revolving spheres.

Sad bharan, six burthens are six seasons (five elements and *mahat*, cosmic intelligence--*Daya*); may be the six cardinal points in space.

3. **Tripajasya,** the triple-breasted; *year personified*

		Solar intensity
Tripaja--Summer, rains and winter	physical, mental, and spiritual	Morning, mid-day and evening
Tri-udha—Heaven, firmament and the earth	Causal (karana), subtle (suksma) and gross (sthula)	—
Tri-anikah—the three characteristics (sat, rajas, tamas).	—	—

4. **Adityanam,** the twelve months are the twelve adityas of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. **Trih uttama duh-nasa rocanani** etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: Ila, Sarasvati, and Bharati, three elements or riches: cattle, gold and gems, three seasons of the year, agni, vayu and surya and so on.